



रामो विग्रहवान् धर्मः
rāmo vighrahavān dharmah



Hari Sarvottama – Vaayu Jeevottama – Sri GuruRaajo Vijayate
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Preface

Ramayana (Raama + Aayana); RaAma = Lord Vishnu; Aayana means journey; RaAmaAyana means the journey of Lord Vishnu as Sri RaAma on this earth.

Ramayana is not merely an epic alone, rather it is a culmination of philosophy, history, tradition, religion, spirituality and dharma.

Secret of RaAmAayana = RaAmA. Even though the epic of Lord Sri Rama occurred millions of years ago, the impact of it has so deeply penetrated into the roots of Hinduism that even today and forever Lord Sri Rama is considered as a role model and an embodiment of all virtues inspiring human beings for countless succeeding ages.

Maryada Purushottam Ram, Bhagwan Ramchandra, the son of Dasharatha, the very God has enacted many leelas [acts that create illusions in the minds of people]. All through the avatara Lord illustrated how an ideal human should live a life. Though he remained as simple as manushya, people extolled him as Maryada Purushottam Ram.

Lord Vishnu incarnated as Maryada Purushottama Sri Rama was an embodiment and personification of all virtues, role model as a son, as a husband, as a brother, as an able administrator, as a friend, as a King (RamaRajya), as a human being and also as a role model for the Deities.

The story of Sri Rama is not a fiction, it is a fact, a real story that happened millions of years ago. Numerous authors have accepted Ramayana as a history of ancient events. Sri RaAma is the best example of perfect character and human conduct inspiring human beings for countless succeeding ages.

Majority knows the story of Lord Sri Rama, the epic Ramayana, and Lord Hanuman, but only few know the significance of Rama Nama. To talk about Lord Sri Rama and significance of RAMA Nama perhaps Lord Hanuman is the most competent person. In this regard a miniscule attempt made as per my योग्यता, to share the glory and significance of RAMANAAMA, some of the random thoughts about RamaAvathara, revelations on some of the delusions about Sri Rama's actions (as a reference to Mahabharata Tatparya Nirnaya)

Samarpana

To whom can I do samarpana of this script other than at the lotus feet of Kaliyuga Kamadhenu, Kalpavruksha, RajaAdhiraja Guru Sarvabhousha, MoolaRamaArchaka, Sri Raghavendra Swamy of Mantralayam, one of the greatest devotees and upasaka of Prabhu Sri Ramachandra.

It was all His Prerana, anugraha, apaara karuna, I am only a nimitta.

Sri Raghavendra Theertha Guruvantargata
Sri BharatiRamana MukhyPranaantargatha
Sri MoolaRamachandra-priyathaam-preetho-varado-bhavathu

Sri KrishnaArpanamastu

nAhAm kArta hAriH kArtA

पूज्याय राघवेन्द्राय सत्यधर्मरताय च।
भजतां कल्पवृक्षाय नमतां कामधेनवे॥





Impetus (feedback)

The best explanation that has ever been given. Now, I say do Rama Nama Japa your mind will be under your control. It is TRUE I have experienced it. What a beautiful explanation.

Actually, someone asked me chant the name of Lord Rama. It was then, that I started to look at the significance of chanting Lord Rama's name. That's when I was directed to your blog. I had a very vague & inadequate knowledge of Lord Rama. For me Rama was a kind of folk lore or the central character in Ramayana. I did not have much idea about the significance of Lord Rama in Hindu religion. Your in-depth analysis helped me gain insight & now I have been trying to chant his name with a higher degree of devotion. My sincere thanks to you for such a wonderful post.

Wow! wonderful Sarma ji, a very very beneficial post! Great explanation. Thank you very much.

Hi, Bhargava Sarma, Thanks for this wonderful article. I have been hearing the greatness of Ramanama. Your article has increased my faith in the Lord's name. Thank you!

Brilliant, brilliant, brilliant explanation! Thx! Dear Bhargavasarma, your article on Lord Sri Ram is very enlightening.

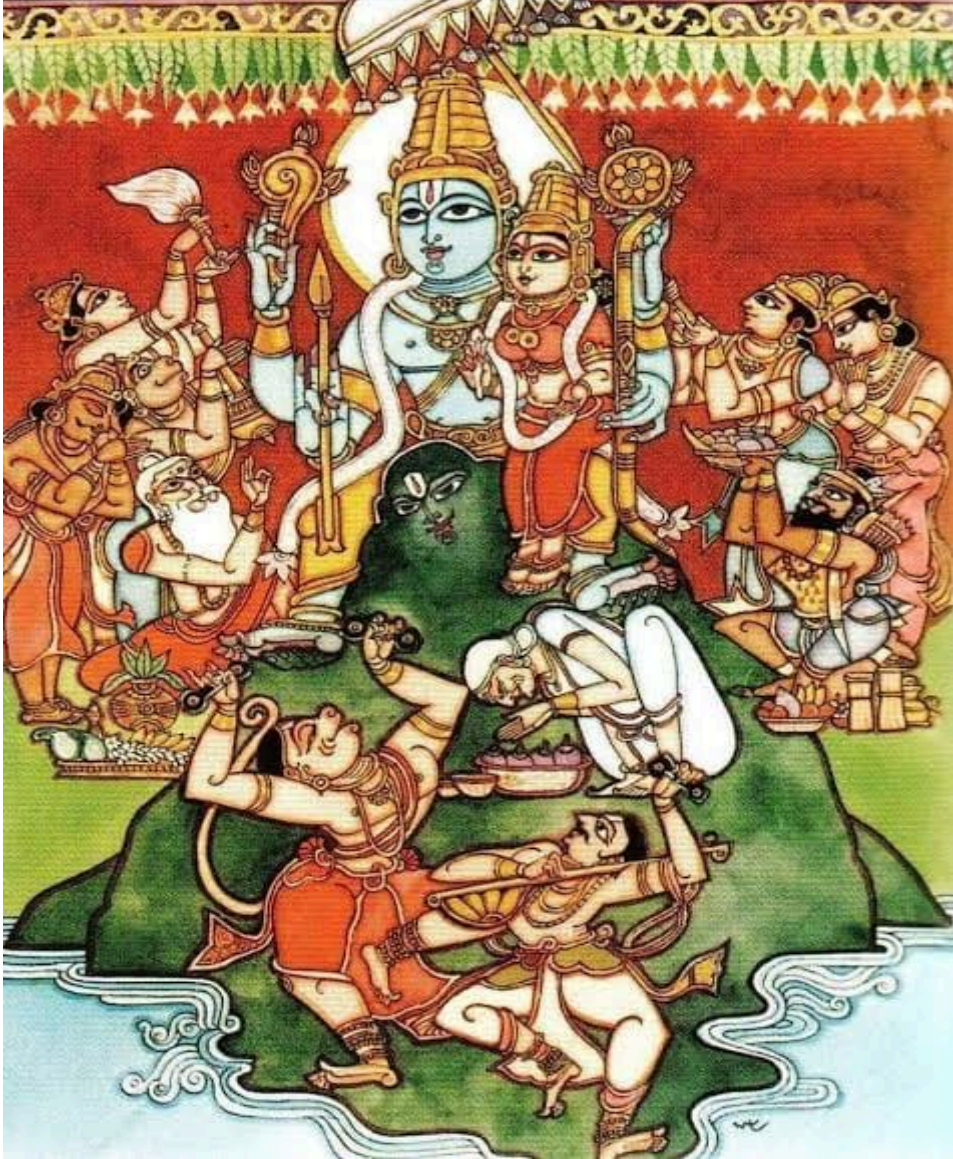
Pranam ji, thank you for sharing this. I was looking for information on the meaning of Rama Nama and its significance, which is now absolutely clear to me! Thank you once again. It's really great explanation.

God Bless you Dear Bhargavasarma for this beautiful blog, it is spreading the beautiful secret to the world.

Dear Bhargavasarma ji, Namaskarams, May God Sri Rama bless you with Brahma Jnana and may you attain the Supreme goal of life, that is the attainment of Self-knowledge by the Grace of Sri Rama. Thanks very much for posting such lovely explanations of Sri Rama's glory. I simply love your blog.

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Sri RaamaAvathara
(Commentary-Random Thoughts-Revelations)



ध्यायेदाजानुबाहुं धृतशरधनुषं बद्धदपद्मासनस्थं ।
पीतं वासोवसानं नवकमलदलस्पर्धिनेत्रं प्रसन्नम् ॥
वामाङ्कारुढसीता मुखकमलमिलल्लोचनं नीरदाभं ।
नानालङ्कारदीप्तं दधतमुरुजटामण्डनं रामचंद्रम् ॥

Sri Raama Avathaara was seventh among the Dasavatharas of Sri Maha Vishnu that took place in the 24th Tretha Yuga of the current Vaivasvatha Manvanthara.

In Vayu Purana (70.47-48) there is a description of the length of Ravana's life. It explains that when Ravana's merit of penance began to decline, he met Lord Rama, the son of Dasarath, in a battle wherein Ravana and his followers were killed in 24th Treta-yuga. The transliteration of the verse is:

त्रेतयुगे चतुर्विंशे रावणस्तपसः क्षयात् ।
रामं दशरथिं प्राप्य सगणः क्षयमीयिवान् ॥

tretayuge chaturvinshe ravanastapasah kshayat
ramam dasharathim prapya saganah kshayamiyavan

The same Ramayana that gives the planetary descriptions (on which the above calculation is based) also tells that Lord Rama came in Treta-yuga. The Matsya Purana (47/240,243-246) is another source that also gives more detail of various avataras and says Bhagawan Rama appeared at the end of the 24th Treta-yuga.

There is another pointer in the Matsya Purana, another source potentially written by a different sage in a different time period. This also says that Rama appeared at the end of the 24th treta yuga of vaivasvata manu. (Chapter 47, slokas 245).

चतुर्विंशे युगे रामो वसिष्ठेन पुरोधसा ।
सप्तमो रावणस्यार्थं यज्ञे दशरथात्मजः ॥

chaturvimshe yuge ramo vshistena purodhaSA ।
saptame RAvanasYArte yagye dasharTHAtmjAH ॥

Lord Sri Rama was born in Surya Vamsa - Ikshvaku dynasty - Moola Purusha of which was Vaivaswatha Manu (son of Sun God Vivaswatha);

Sri Vishnu roopa present in...

- Lord Sri Rama - Vasudeva
- Lakshmana - Sankarshana
- Bharata - Pradyumna
- Shatrughna - Aniruddha

saN^karshhaNAdyaistribhireva rUpairAvishhTa AsIt trishhu
teshhu vishhNuH |

indro.aN^gade chaiva tato.aN^gado hi balI nitAntaM sa
babhUva shashvat ||

(Mahabharata Tatparya Nirnaya - 3.81)

Vishnu himself through his three forms of Sankarshana, etc. had entered into these three i.e., Vasudeva in Rama, Sankarshana in Lakshmana, Pradyumna in Bharata, and Anirudha in Satrughna;

Aadi-Sesha incarnated as Lakshmana with an Avesha of Sankarshana in him.

Manmatha or Kama incarnated as Bharata with an Avesha of Pradyumna and

Aniruddha incarnated as Shatrughna with an Avesha of Aniruddha.

Uttaraayana + Vasantha Ruthu + Chaithra maasa + Sukla paksha + Navami thithi is reckoned as Sri RaaMa Navami the day Lord Sri Rama was born as the eldest son of King Dasaratha and his prime queen Kausalya Devi at Ayodhya on the banks of the holy river Sarayu.

According to astrological estimates Lord Sri Rama was born in the constellation of PUNARVASU nakshathra.

“Rama was born on the Navami tithi of Shukla Paksha of Chaitra masa (9th day of the increasing phase of the moon in the lunar month of Chaitra). At that time, the nakshatra was Punarvasu, and Sun, Mars, Saturn, Jupiter and Venus were in Aries, Capricorn, Libra, Cancer and Pisces respectively. Lagna was Cancer and Jupiter & Moon were shining together. —

Ramayana 1.18.8,9

Lineage of Sri Rama was...

Vaivaswatha Manu - Ikshavaku - Kakutstha - Raghu - Aja - Dasaratha - Sri Rama

GENEALOGY OF LORD SRI RAAMA



1. Manu	25. Anaranya	49. Ayutayus	73. Ahinagu
2. Ikshvaku	26. Trasadsya	50. Rtuparna	74. Paripatra
3. Vikuksi-Sasada	27. Haryasva (I)	51. Sarvakama	75. Bala
4. Kakutstha	28. Vasumata	52. Sudasa	76. Uktha
5. Anenas	29. Tridhanvan	53. Mitrasaha	77. Vajranabha
6. Prithu	30. Trayyaruna	54. Asmaka	78. Sankhan
7. Vistarasya	31. Trishanku	55. Mulaka	79. Vyusitasva
8. Ardra	32. Satyawrata	56. Sataratha	80. Visvasaha (II)
9. Yuvanasva (I)	33. Hariscandra	57. Aidavida	81. Hiranyabha
10. Sravasta	34. Rohita	58. Visvasaha (I)	82. Pusya
11. Brihadasva	35. Harita, Cancu	59. Dilipa (II)	83. Dhruvansan
12. Kuvulasva	36. Vijaya	60. Dirghabahu	84. Sudarsana
13. Ordhasva	37. Ruruka	61. Raghu	85. Agnivarna
14. Pramoda	38. Vrika	62. Aja	86. Sighra
15. Haryasva (II)	39. Bahu (Asita)	63. Dasaratha	87. Maru
16. Nikumba	40. Sagara	64. Ram	88. Prasusruta
17. Samhatasva	41. Asamanjas	65. Kusa	89. Susandhi
18. Akrsasva	42. Asumant	66. Atithi	90. Amarsa
19. Prasenajit	43. Dilipa (I)	67. Nisadha	91. Mahashwat
20. Yuvanasva (II)	44. Bhagiratha	68. Nala	92. Visrutavant
21. Mandhatr	45. Sruta	69. Nabhas	93. Brihadbala
22. Purukutsa	46. Nabhaga	70. Pundarika	94. Brihatksaya
23. Trasadsyu	47. Amabarisa	71. Ksemadhan	
24. Sambhuta	48. Sindhudvipa	72. Devanika	

Description of birth of Lord Sri Rama (Valmiki Ramayana)

Excerpt from बालकाण्ड - वाल्मीकि रामायण

ततो यजे समाप्ते तु ऋतूनाम् षट् समत्ययुः ।
ततः च द्वादशे मासे चैत्रे नावमिके तिथौ ॥ १-१८-८
नक्षत्रे अदिति दैवत्ये स्व उच्छ संस्थेषु पंचसु ।
ग्रहेषु कर्कटे लग्ने वाक्पता इंदुना सह ॥ १-१८-९
प्रोद्यमाने जगन्नाथम् सर्व लोक नमस्कृतम् ।
कौसल्या अजनयत् रामम् सर्व लक्षण संयुतम् ॥ १-१८-१०
विष्णोः अर्धम् महाभागम् पुत्रम् ऐक्ष्वाकु नंदनम् ।
लोहिताक्षम् महाबाहुम् रक्त ओष्ठम् दुंदुभि स्वनम् ॥ १-१८-११

On completion of the ritual, six seasons have passed by; then in the twelfth month, i.e., in *chaitra mAsa*, and on the ninth day of that *chaitra* month, when it is *punarvasu nakshatra yukta navami tithi*, i.e., when the ruling star of that ninth day is *punarvasu*, for which Aditi is the presiding deity; and when five of the nine planets - *sUrya, kuja, guru, shukra, shani* are in *ucCha sthAna*-s, namely, when those planets are in ascension in their respective houses - *meSha, makara, karkaTa, mIna, tula* - *rAshi*-s; and when *chandra yukta guru, karkaTa lagne* - Jupiter in conjunction with Moon is ascendant in Cancer; and when day is advancing, Queen Kausalya gave birth to a son with all the divine attributes like lotus-red eyes, lengthy arms, roseate lips, voice like drumbeat, and who took birth to delight the Ikshwaku dynasty and adored by all the worlds, and who is the greatly blessed epitome of Vishnu, namely Rama. [1-18-8, 9, 10, 11]

Ayodhya the place where Lord Sri Rama was born and from where He ruled this world for more than 13000 years is held in high esteem as one of the seven most sacred places known as Saptha Puri.

Ayodhya explained in Valmiki Ramayana

बालकाण्ड - वाल्मीकि रामायण

कोसलो नाम मुदितस्स्फीतो जनपदो महान् ।
निविष्टस्सरयूतीरे प्रभूतधनधान्यवान् ॥1.5.5॥


प्रभूतधनधान्यवान् abundant in foodgrains and wealth, मुदितः rejoiced, स्फीतः prosperous, कोसलो नाम named Kosala, महान् great, जनपदः country, सरयूतीरे on the banks of river Sarayu, निविष्टः was situated.

On the banks of river Sarayu, a great and prosperous country named Kosala, abundant in foodgrains and wealth and inhabited by contended people, was situated.

अयोध्या नाम नगरी तत्रासील्लोकविश्रुता ।
मनुना मानवेन्द्रेण या पुरी निर्मिता स्वयम् ॥1.5.6॥

तत्र in that Kosala country, या पुरी that city, मानवेन्द्रेण by lord of men, मनुना by Manu, स्वयम् personally, निर्मिता built, अयोध्या नाम named Ayodhya, लोकविश्रुता famous, नगरी city, आसीत् existed.

In the country called Kosala was the famous capital city of Ayodhya built by the lord of men, Manu.

	<h1><u>Lord Sri Raama...</u></h1> <p>(in a nutshell)</p>
Moola Roopa	Sri ManNaaraayana (Maha Vishnu)
Avathara	Sri Ramaavathara – Paripoorna Manushya Avathara
Number in Dasavathara	7th among Dasavatharas of Lord Vishnu
Purpose of Avathara	Dushta Sikshana, Sishta Rakshana, Dharma Samsthapana
Yuga (era/period)	24th Thretha Yuga in Vaivaswatha Manvanthara (approx. 20 million yrs ago)
Contemporary Vishnu Avathara	Lord Parashurama
Longevity of Ramaavathara	13000+ years
Date of Birth... (as per Lunar calendar)	Uttarayana – Vasantha Ruthu – Chaithra Masa - Sukla Paksha - Navami thithi
Birth Star	Punarvasu (4th charana) - Karkataka Raasi
Place of birth	Ayodhya (on the banks of Sarayu River)
Varna	Kshathriya
Dynasty	Surya Vamsa – Ikshvaku Dynasty
Moola Purusha of Ikshvaku dynasty	Vaivaswatha Manu, son of Sun God (Vivaswatha)
Lineage of Sri Rama...	<i>Vaivaswatha Manu, Ikshvaku, Kakutstha, Raghu, Aja, Dasaratha, Rama</i>
Other key persons in the lineage	<i>Harischandra, Sagara, Bhagiratha</i>
Great Grandfather (paternal) Grandparents (paternal) Parents Step Mothers	<ul style="list-style-type: none"> ➤ Raghu (Raghu Vamsa) ➤ King Aja and Indumathi ➤ King Dasaratha & Kausalya Devi ➤ Kaikeyi and Sumithra
Name of the Yajna performed by Dasaratha for progeny	Sri Puthra Kameshti Yagam
Brothers of Lord Sri Rama	Bharatha (born to Kaikeyi) Lakshmana & Sathrughna (twins born to Sumithra)

Avatharas of Brothers... Lakshmana Bharatha Sathrugna	Aadi Sesa Sudarshana (Chakra) Panchajanya (Shanku)
Vidya Guru	Sage Vasishta and Sage Viswamithra
Number of wives (spouse)	Only one (Eka Pathni Vrata)
Name of his consort	Goddess Seeta Devi (foster daughter of Janaka Maharaja) - Avathara of Goddess Lakshmi, also known as Janaki, Vaidehi. Found in the earth while ploughing.
Mode of marriage	Swayamvara breaking the Shiva Dhanus
Consorts of his brothers: Lakshmana Bharatha Sathrugna	Urmila Mandavi Sruthakeerthi
Progeny of Sri Rama	Two sons Lava and Kusha (Twins) (born in Sri Valmiki Ashram)
Kingdom & capital	Koshala Desa – Ayodhya (Sapthapuri)
Aayudha (key weapon)	Dhanurbhana (Bow and Arrow)
Lord Sri Rama's exile...	14 yrs spent in exile to fulfill his father's boon given to his step Mother Kaikeyi, during which period moved in Dandakaranya, Kishkindha etc. met Hanuman on Rishyamooka Parvatha, killed Vaali; went to Lanka crossing the ocean to kill Ravana and to bring back Sita Devi.
Person responsible for exile	Kaikeyi (step mother) provoked by the preaching of her maid servant Manthara
Where did Lord Sri Rama meet Hanuman for the first time	Sri Rama met Hanuman for the first time on Rishyamooka Hills in Kishkindha (currently believed to be Pampa Kshetra near Hampi)

Bridge constructed by Sri Rama to cross the ocean	Rama Sethu (constructed with the help of Vanaras led by Nala) near Rameswaram
Ending of Avathara...	After a long rule of 13000 years, Lord Sri Rama ended his Avatara in Ayodhya and returned to his abode Vaikunta as per the desire and request by Brahmaadi Devathas
Who instigated Sri Rama to end His avathara	Lord Rudra as per the directions of Lord Brahma
Pouranic references to Sri Rama's story... “Charitam Raghunathasysa Sathakoti Pravistharam”	Lord Sri Rama's story we find in an epic called Ramayana (Rama + Aayana). Aayana means journey; Ramayana means the journey of Lord Sri Rama. Originally the story of Sri Rama is said to be a composition of 100 crores slokas called Moola Ramayana narrated by Lord Hayagreeva to Lord Brahma who in turn narrated to Sage Narada who in turn narrated to Sage Valmiki. Popularly we find Sri Rama's story from the works of Sage Valmiki called Valmiki Ramayana comprising of six Kaandas which was a condensed version of Moola Ramayana.
Primary source to the story of Lord Sri Rama	Moola Ramayana (one billion slokas) Valmiki Ramayana (24000 slokas) Mahabharatha Taatparya Nirnaya (Sri Madhvacharya) We also find reference to the story of Sri Rama in Vishnu Purana and SriMad Bhagavatham.
Other literary sources on Lord Sri Rama	Ananda Ramayana, Aadhyatma Ramayana, Ramacharित्रya Manjari, Sangraha Ramayana, Tulsi Ramayana (Rama Charita Manas), Kamba Ramayana, Sri Ramayana Darshanam (Kannada), Molla Ramayana; Sri Ramayana Kalpa Vruksham etc.
Other popular names of Lord Sri Rama	Sri Ramachandra, Kausalya Nandana, Daasarathi, Maryada Purushottama, Raghu Rama, Raghava, Kodanda Rama etc.

Key enemies of Lord Sri Rama	Ravanasura, Kumbhakarna
Close friends of Sri Rama Close companions	Sugreeva, Vibheeshana, Guha Lakshmana, Lord Hanuman
Other key names associated with the story of Lord Sri Rama	Vedavathi, Vibheeshana, Jambavantha, Vaali, Angada, Jatayu, (Sages): Gautama, Bharadwaja, Agasthya, Valmiki to name a few...
Prominent among the devotees of Lord Sri Rama	Lord Hanuman, Lord Shiva, Bhadra, Sabari... Sri Madhvacharya and his line of descendants, Saint Tulsidas, Bhakta Ramadas, Saint Thyagaraju to name a few...
Festivals associated with Sri Rama	Sri Rama Navarathri starting from Ugadi and ending with Sri Rama Navami (Nine day festival)
Famous Temples & places associated with Lord Sri Rama	Ayodhya, Nasik, Bhadrachalam, Rameswaram, Sri Rangam, Hampi, Kasi, Gaya, Prayaga, Srisailam, Naimisharanya, Tirupathi, Lanka etc.
Popular hymns to Sri Rama	Sri Rama Jaya Rama Jaya Rama
Rama Nama	Tharaka Manthra

रामो विग्रहवान् धर्मः rāmo vighrahavān dharmah

(Glory-Significance-Merits of RAMA Naama)

In PratahSankalpa Gadhya, Mantralaya Guru Sri Raghavendra Swamy described Prabhu Sri Ramachandra as...

परमदयालो, क्षमासमुद्र, भक्तवत्सल, भक्तापराधसहिष्णो, देशकालाधिपते
देहेंद्रियादिपते सूर्यवंशध्वज रघुकुलतिलक लक्ष्मण-भरत-शत्रुघ्नाग्रज
श्रीहनुमदुपासितचरण सीतापते श्रीरामचंद्र

ಪರಮದಯಾಲೋ, ಕ್ಷಮಾಸಮುದ್ರ, ಭಕ್ತವತ್ಸಲ, ಭಕ್ತಾಪರಾಧಸಹಿಷ್ಣು, ದೇಶಕಾಲಾಧಿಪತೇ
ದೇಹೇಂದ್ರಿಯಾದಿಪತೇ ಸೂರ್ಯವಂಶದ್ವಜ ರಘುಕುಲತಿಲಕ ಲಕ್ಷ್ಮಣ-ಭರತ-ಶತ್ರುಘ್ನಗ್ರಜ
ಶ್ರೀಹನುಮದುಪಾಸಿತಚರಣ ಸೀತಾಪತೇ ಶ್ರೀರಾಮಚಂದ್ರ

Ramayatheethi Ramah! (रामयति इति रामः) – this phrase emphasizes and highlights the revered status of Lord Sri Rama who is beloved to one and all.

Ramante yogino 'nante satyananda-cid-atmani:

रमन्ते योगिनोऽनन्ते सत्यानन्दे चिदात्मनि । (Padma Purana)

(RaAma) is the one who keeps the entire living beings happy; the one in whose memory Yogis always revel (take pleasure) in the delight of Supreme Brahma.

रामो विरामो विरतो मार्गो नेयो नयोऽनयः ।

वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥

RaAmo Viraamo Virajo Maargo Neyo Nayo-anayaH

Veerah Shaktimataam Shresstah Dharmo Dharmaviduttamah

(Sloka # 43 of Vishnu Sahasranama Stothram)

RaAMA is the one who is omniscient and full of bliss. He is the final place of rest for all the deserving souls. He is VIRAAMAh

RaAma is the one before whom, all else becomes pale and insignificant. He is the one who has no desires for enjoyment or any luxuries. (VIRAJO)

RaAma is the Lord who creates the path to the devotees to reach the zones of liberation and immortality. (MARGAH)

Raama is the one who wishes to do anything for his devotees (NEYAH); He conducts; monitors and leads everybody in this world (NAYAH)

Lord Sri Krishna says in Bhagawadgita (Vibhuuti Yoga) that He is RaAma among the warriors. "raAmah shastrabhritaamaham"

He is the one who cannot be felled by anybody (ANAYAH)

He is valiant and is the one who strikes terror in the hearts of evil doers (VIIRAH)

He is the greatest, the supreme most and the invincible.

RaAma is the foremost among the celestial and is the most valiant among the brave. (SHAKTIMATAAM SHRESHTAH)

आपदामपहर्तारं दातारं सर्वसंपदाम् ।

लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

āpadāmapahartāraṃ dātāraṃ sarvasaṃpadām .

lokābhirāmaṃ śrīrāmaṃ bhūyo bhūyo namāmyahamThe one

who is destroyer of all dangers; the one who is the bestower of all sorts of wealth; I again and again salute that RaAma who is cynosure of eyes of all people;

It is said that when sage Valmiki was asked to write Ramayana, he asked sage Narada "is there anyone who was ever engaged in Taps and Vedic study and who was the most noted among the knowers of Vedas, who in the world today is a great personage endowed with all virtues, who is courageous, who knows the secret of Dharma, who is grateful, who is ever truthful and who is established in sacred observances, who has great family traditions, who has got sympathy for all creatures, who is most learned, who is skilful and whose outlook is ever kindly, who is courageous, who has subdued anger, who is endowed with splendour, who is free from jealousy, who when angry in the field of battle is a terror ever to Devatas", and Narada's answer was none other than Lord Sri Rama.

"ramante sarve janaaH guNaiH asmin iti raamaH" - 'in whom all the people take delight for his virtuousness, He is RaAma.'

Sri RaAma is the best example of perfect character and human conduct inspiring human beings for countless succeeding ages.

Lord Vishnu incarnated as Maryada Purushottama, Sri Rama was an embodiment and personification of all virtues, role model as a son, as a husband, as a brother, as an able administrator, as a friend, as a King, as a human being and also as a role model for the Deities.

'RaAmo VighraHavAan DharMah' RaAma is dharma and his very nature is dharma and his incarnation is for the purpose of dharma (DHARMAH); RaAma is an embodiment of dharma and protector of dharma. He is the foremost and greatest among the knower of dharma (DHARMAVIDUTTAMAH)

RaAma is an epitome; a personification; a manifestation of Dharma. RAama is the very embodiment of righteousness. RaAma is an essence of all Vedas, Shastras, Ithihasas and Puranas etc.

As per the words of Sages Vasishta and Viswamithra it is said that, the four epic brothers Rama, Lakshmana, Bharatha and Sathrughna are the personification of Vedas incarnated in Tretha Yuga to impart the most precious message to the mankind and to set an ideal world. Sri Rama has been symbolized as the wisdom of Vedas. In fact, the four brothers have established an ideal world called Rama Raajya (Kingdom of Sri Rama) and have preached and practiced many principles which have relevance even today.

Raama Nama has come into existence much before the birth of Lord Sri Rama. Sage Vasishta meditated on RaAma naama for quite a long time that gave him prerana to suggest King Dasaratha to identify the Bhagavantha born as a child to Dasaratha (Kousalya nandana) with the manthra (RaAma) that he had chanted.

RaAma is not just a name, it is a Manthra, the only Manthra that is called Tharaka Mantra. Tharaka Mantra means the one that helps us to cross the ocean of Samsaara and free us from the bondage of cycle of birth and death.

Above all He (Sri Rama) is 'HARI SARVOTTAMA'

Lord Shiva (Hara Vaishnovottama); has extolled the glory, significance and merits of Raama Naama by preaching the same to his consort Goddess Parvathi Devi.

श्री राम राम रामेति रमे रामे मनोरमे ।

सहस्रनाम तत् तुल्यं रामनाम वरानने ॥

Sree Raama Raama Ramethi Rame Raame Manorame
Sahasranama TatThulyam Raama Nama Varanane;

(Phala Stuthi of Sri Vishnu Sahasranama Stothram)

It is only the RaAma naama which is given significance as equivalent to chanting of thousand names of Vishnu.

Effect of chanting RaAma naama gets multiplied in geometrical progression. Lord Shiva (Rudra) always keeps meditating on this Tharaka Manthra 'RaAmA'

It is believed and said that Lord Shiva always keeps meditating on this Tharaka Manthra RAMA naama.

RAMA naama is most favourite manthra of all the deities and by chanting it one gets the benefit of invoking all Devathas.

There are many instances in history where, mere chanting of Rama Nama has resolved many miseries.

Beauty of shlokas 4 to 9 in Shri Ram Raksha Stotram (श्रीरामरक्षास्तोत्रम्):

- 1) Rama is protecting various body parts in top to bottom order (from head to feet).
- 2) Different समास (compound word) is used along with each body part. Each समास is describing the Rama in a different way.
- 3) These brief descriptions are given in the chronological order of Ramayana.

Shlokas (4 - 9)	Body Part		Description of Rama	
शिरो मे राघवः पातु	शिरः	Head	राघवः	Descendant of Raghu
भालं दशरथात्मजः	भालं	Forehead	दशरथात्मजः	Son of Dashratha
कौसल्येयो दृशौ पातु	दृशौ	Two eyes	कौसल्येयो	Kaushalya's son
विश्वामित्रप्रियः श्रुती	श्रुती	Two ears	विश्वामित्रप्रियः	Favourite of Vishwamitra
घ्राणं पातु मखत्राता	घ्राणं	Nose	मखत्राता	Protector of Yagya
मुखं सौमित्रिवत्सलः	मुखं	Mouth	सौमित्रिवत्सलः	Affectionate to Lakshmana (Saumitra's son)
जिव्हां विद्यानिधिः पातु	जिव्हां	Tongue	विद्यानिधिः	Treasure of knowledge
कण्ठं भरतवदितः	कण्ठं	Neck	भरतवदितः	Saluted by Bharat
स्कन्धौ दिव्यायुधः पातु	स्कन्धौ	Two shoulders	दिव्यायुधः	One who carries divine weapons
भुजौ भग्नशकामुकः	भुजौ	Two upper arms	भग्नशकामुकः	One who broke the bow (of Shiva)
करौ सीतापतिः पातु	करौ	Two hands	सीतापतिः	Husband of Sita
हृदयं जामदग्न्यजित्	हृदयं	Heart	जामदग्न्यजित्	One who won over Parshurama (Jamdagni's son)
मध्यं पातु खरध्वंसी	मध्यं	Abdomen	खरध्वंसी	Slayer of Khara (a demon)
नाभिं जाम्बवदाश्रयः	नाभिं	Navel	जाम्बवदाश्रयः	One who gave refuge to Jambavad
सूरीवेशः कटी पातु	कटी	Waist	सूरीवेशः	Master of Sugreeva
सक्थिनी हनुमत्प्रभुः	सक्थिनी	Two hips	हनुमत्प्रभुः	Bhagavaan of Hanumaan
ऊरु रघुत्तमः पातु	ऊरु	Two thighs	रघुत्तमः	Best of Raghu scions
रक्षःकुलविनाशकृत्			रक्षःकुलविनाशकृत्	Destroyer of lineage of Rakshasa
जानुनी सेतुकृत्पातु	जानुनी	Two knees	सेतुकृत्पातु	Builder of bridge (Ramsetu)
जङ्घे दशमुखान्तकः	जङ्घे	Two shins	दशमुखान्तकः	Slayer of Ravana (Ten-faced one)
पादौ विभीषणश्रीदः	पादौ	Two feet	विभीषणश्रीदः	One who gave wealth to Vibhishana
पातु रामोऽखिलं वपु	वपु	Entire body		

How RAaMa naama protects our human body?
(excerpt from Sri Rama Raksha Stothram)

Beautiful description of various body parts getting protected by Lord Sri **Rama**; as described in a sloka from Sri **RamaRaksha** Stothra in the chronological order of Ramayana,

[Beauty of slokas in Sri Rama Raksha Stothra - An example]

Sri Rama Raksha Stothra is a sacred hymn dedicated in praise of Lord Sri Rama. It will protect the one who recites it with all sincerity and devotion.

Here is just an example of slokas 4 to 9 depicting how Lord Sri Rama is protecting various parts of our body with a brief description in chronological order of the epic Ramayana...

Siro May Raghavah Paathu (Descendant of Raghu),

Phaalam Dasarathathmaja (Son of Dasaratha),

Kousalyeyo **Drusou** Paathu (Son of Kousalya),
Viswamithra Priyah **Sruthii** (Favourite of Viswamithra),
Ghruunam Paathu Makhathraatha (Protector of Yagnya),
Mukham Soumithri Vatsalah (Affectionate of Laxmana son of Sumithra),
Jihwam Vidhyanidhi Paathu (Treasure of knowledge),
Khantam Bharathavandithah (Saluted by Bharatha),
Skandhou Divyaayudhah Paathu (One who carries divine weapons),
Bhujow BhagnesaKaarmukhah (one who broke the bow of Shiva),
Karou Siithapathih Paathu (Husband of Sita Devi),
Hrudayam Jaamadagnya jith (One who won over Parashurama son of Jamadagni),
Madhyam Paathu Kharadwamsi (Slayer of Khara a demon),
Naabhim Jambhavadaasrya (One who gave refuge to Jambavantha),
Sugreevesah **Kati** Paathu (Master of Sugreeva),
Sakthini Hanumat Prabhuh (Lord of Hanuman),
Ooru Raghoottamah Paathu (Best among the scions of Raghu Vamsa)
Rakshah Kulavinasakruth (Destroyer of the lineage of Rakshasas),
Jaanuni SethuKruth Paathu (Builder of Bridge - Ramasethu),

Janghe Dasamukhaantakah (Slayer of Ravansura - Ten faced one),

Paadou Vibheeshana Sreedhah (One who gave wealth to Vibheeshana),

Paathu Ramokhila **Vapuh** (the one who protects our body),

Once, during Sri Rama, Lakshmana & Sita maata stay at the jungle, Lakshmana observed a Crow going to a river to drink water, but returned without drinking the water. Like this it kept on trying for innumerable times but never drank the water. Lakshmana could not understand why the crow was doing like this & sought an explanation from Lord Rama. Rama said "this crow is uttering the name of Rama, non-stop. He is afraid he may have to stop uttering the name if he starts drinking water. He is willing to die without water rather than stop chanting the name of Rama. Such is the greatness of RAMA NAMA.

Although Kaliyuga is an ocean of faults, there is still one good quality about this age; by simply & profusely chanting the names of Lord SriHari (RaAma/KrisHna) one can become free from material bondage and be promoted to the transcendental kingdom.

Different means of liberation have been spelled out applicable to each Yuga viz.

- meditation (penance) in Kritha Yuga;
- yajnya in Tretha Yuga,
- archana (worship) in Dwapara Yuga;

In Kali Yuga, only NaAma Smarana (repetition/chanting of the divine name of Lord SriHari) has been prescribed as the main means of liberation for the mankind. Since in Kali Yuga people will not have the required spiritual strength and capability to

perform and carry out rigorous saadhana; Naama Smarana has been prescribed to achieve the required effect of liberation.

"Kaliyugadali Hari namava nenedare kulakotigalu uddharisuvavu"... (Sri Purandara Dasaru)

All said and done as stated by Sri MadhvacharyaRu, one should not show discrimination in the incarnations of the Supreme God SriHari and it is dosha chintana. Sri Rama is none other than saakshaat Maha Vishnu the Supreme God SriManNarayana.

Reciting the names of Supreme God is the link for devotion. The name of God Vishnu is so powerful that it has the capacity to vanquish any sins and desires.

Whether it is done knowingly or unknowingly with or without understanding its meaning and significance, reciting divine names of Lord Vishnu will never go a waste.

The one that is done by knowing its meaning and significance will not only eliminate the sins but also helps in gaining the divine knowledge that leads to the right path for ultimate salvation.

Once, during Sri Rama, Lakshmana & Sita maata stay at the jungle, Lakshmana observed a Crow going to a river to drink water, but returned without drinking the water. Like this it kept on trying for innumerable times but never drank the water. Lakshmana could not understand why the crow was doing like this & sought an explanation from Lord Rama. Rama said "this crow is uttering the name of Rama, non-stop. He is afraid he may have to stop uttering the name if he starts drinking water. He is willing to die without water rather than stop chanting the name of Rama. Such is the greatness of RAMA NAMA---. Rama naama smarana - A tool for Man's liberation...Make it habit to write/chant daily Sri RaAma Naama.

Incantation of RaAma Nama will free one from addictions and make one clean and get adored by others.

RaAma Nama gives one detachment and stability and never throws one off the balance at critical moments.

The name RaAMA will make one free from Raaga (attachment) and also Roga (disease).

RAama naama has the triple power of destroying sins, conferring peace, and dispelling ignorance.

When you pronounce the word "RAAM", you first open the mouth with the sound "Ra". All your sins go out when your mouth is open. When you utter the sound "M" by closing the mouth the entry is barred to the sins that have gone out.

If it is chanted as RAAMA it is a name (naama), if it is chanted as RAAM ("राम") it is a Manthra, if it is chanted with addition of the word Sri (Sri Rama, Sri Ram) power of Goddess Seeta is added to it.

"राम" is Ekaakshari manthra. रां रामाय नमः is Shadakshari

Manthra. श्री राम जय राम जय जय राम "Sri Rama Jaya Rama Jaya Jaya Rama" is a well-known mantra, also referred to as the Trayodashakshari mantra.

Legends says that when Lord Sri Rama was about to leave for His heavenly abode after the purpose of His incarnation was fulfilled, He asked Hanuman to accompany Him, but the latter (Hanuman) politely declined the offer saying that he (Hanuman) wanted to be present in the holy land where Lord Sri Rama walked in human form and where RAMA naama was regularly recited.

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकांजलिम्
वाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् ॥

Yathra Yathra Raghunatha Keerthanam
Tathra Tathra Kruthamasthakanjalim
Bhashpavari Paripoorna Lochanam
Maruthim namatha Rakshasanthakam

Above prayer sloka of Hanuman says that,

wherever RaAMA naama is sung, where Lord Sri RaAma is worshipped, where Lord Sri RaAma's Gunastavana is made, there, he (Lord Hanuman) is present though not visible, with his eyes full of tears and with his hands folded in prayer to His Lord Sri RAama.

Lord Hanuman hailed as the personification of selfless service to Lord Sri RaAma and undoubtedly the greatest devotee of Lord Sri Raama continuously chanted this Tharaka mantra (RaAMA) that helped him to accomplish several extraordinary feats during the epic Ramayana.

By chanting RaAmA Naama, notorious bandit (Ratnakara) got liberated from his sins who went on to author the epic Ramayana called Valmiki RaAmAayana.

Sage valmiki is also like Vishwamitra who attained rishi padavi by intense tapas from the body of vyadh. Valmiki becomes a rishi after entire one yuga of tapas after a upadesha from sage NARADA.

Sage Narada gave him UPADESHA of RAAMA naama, but owing to excessive sins vyadh could not pronounce the word RAAMA, he could only pronounce it as MARAA. AFTER many attempts from sage still vyadh could not get the word right. SO sage NARADA the guru, asked him to repeat continuously,

MARAAMARAAMARAAMA so when continuously repeated it became RAAMA RAAMA [and kind SriHARI took it that way]

VYADH asked till when he should do that, NARADA said till I come back you do this japa. This vyadh continued in beginning of tretayuga all through tretayuga. By the end of Tretayuga [before sandhi] that is 12 lakhs of years of tapas, the vyadha's body had undergone total change, initially in few lakh years he lost the blood totally in his body, then all the muscles in the body vanished, only skin left and finally after few more lakhs, only bones remained, during this period as rains winter summer went by, floods, hurricane came by, Vyadh did not move from his japa and tapas, he continued saying RAMAA RAMAA RAAMA.

Now ants had crept over his body [which had only bones left], ants-built anthill over him, and completely covered him, yet VYADHA's concentration on RAAMA did not deter, he continued RAAMA NAMA JAPA.

Then Sage NARADA again came and woke him up from his japa. NOW he was no more a vyaadh, he was a rishi, since he came out a anthill-VALMIKA, he was named as VAALMIKI. Sage Narada gave him a boon of seeing RAAMAYANA even before it took Place. VALMIKI was now all-knowing rishi expert in all shastras owing to sage NARADA's blessings and composed RAMAYANA with divyadrishti of seeing the LORD RAMA even before pradurbhava.

Incidentally LUV KUSH also took birth in his ashram. So, it is a folly to call VALMIKI a dalit or Vyadha. VYADHA, is one born of bRAMHIN to shudra woman, and owing to intense tapas of RAAMA NAAM japa, he escalated into a dwija rishi after being born twice from the VALMIKA.

At Tirumala temple the very first sloka recited from Sri Venkatesa Suprabhatham refers to Sri Rama wherein Lord Venkateswara is addressed as "Kausalya Supraja Rama"

"SriiRaAmo RaAmabHadrashcha BhavabHandaikaMochakaH"

Lord Sri RaAma is the one and the only one who relieves/releases us from the cycle of birth & death (Life/Sansaara);

In Sri Venkatesha Stotra (Brahmand Purana) Lord Venkateswara who is none other than Lord Vishnu, is eulogized as "SriiRaAmo RaAmabHadrashcha BhavabHandaikaMochakaH"

He is RaAmaBhadra - worshiping such Supreme God is always auspicious, meritorious and one is always safeguarded (Bhadra); the one who is consort of Goddess Seeta DEvi - SriRaAma;

Bhadrashcha Asau raamaH: raamaBhadrah: (Valmiki Ramayana) – One who bestows auspiciousness (subha)

रामाय रामभद्राय रामचंद्राय वेधसे ।

रघुनाथाय नाथाय सीतायाः पतये नमः ॥

rāmāya rāmabhadrāya rāmacaṇḍrāya vedhase |
raghunāthāya nāthāya sītāyāḥ pataye namaḥ ||

This is How "Prabhu **SriRama**" is called by each one,

1. Dasharatha calls **RĀMA**
2. Kausalya calls **RĀMABHADRA**
3. Kaikeyi calls **RAMACHANDRA**
4. Vasishta calls **VEDASE**
5. Rishis call **RAGHUNATHA**

6. Sita calls **NATHA**

7. Janaka calls **SEETHAPATHI**

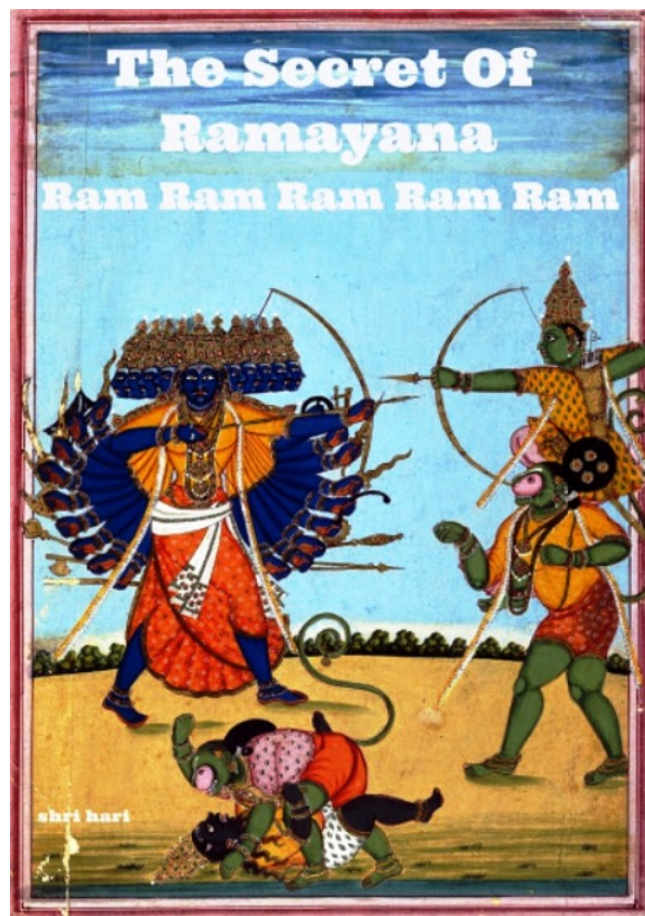
In Dwadasa Stotra, Sri MadhvacharyaRu extolls Lord Sri RaAma as... "rAghava rAghava rAxasa shatro mArutivallabha jAnakikA.nta"

"Hare **Rama** Hare **Rama Rama Rama** Hare Hare;
Hare Krushna Hare Krushna Krushna Krushna Hare Hare"

In the above Shodasa NaAma Mantra, raAMa shabda is repeated four times which is contemplated as...

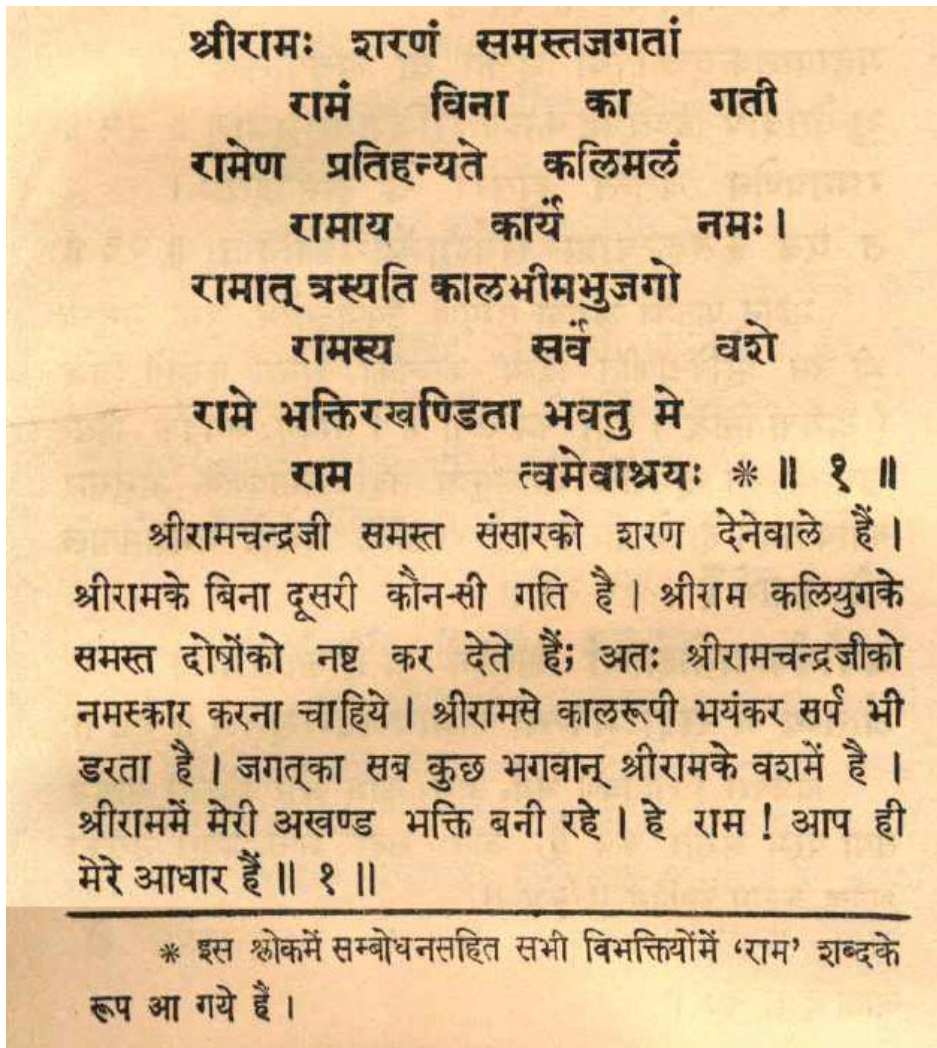
MOOLA RAMA; DASARATHA RAMA; SEETA RAMA; BHARGAVA RAMA (ParashuRama);

<https://archive.org/details/hare-rama-hare-krishna-shodasanama-mantra-how-to-contemplate>



Secret of RaAmAayana = RaAmA

Even though the epic of Lord Sri Rama occurred millions of years ago, the impact of it has so deeply penetrated into the roots of Hinduism that even today and forever Lord Sri Rama is considered as a role model and an embodiment of all virtues inspiring human beings for countless succeeding ages.



RAMAKOTI

There is a sacred practice among the devout to script **RAMA** naama repeatedly several times called RAMA KOTI. Koti specifies the number equivalent to hundred lakhs. It is practiced as a sacred vow to write the divine name of Bhagawan **SriRama** every day during life time. It is believed

that writing RAMA KOTI one will be benefited with progeny, progress and success in education, harmony among the couple, helps during poverty, as a remedy for Navagraha Dosha, gain in employment, fulfilment of desires and success in endeavours etc.



Above all **Rama naamasmarana** is a tool for Man's liberation especially in Kaliyuga, make it a habit to write/chant daily Sri **#RaAmaNaama**. Sri Rama Jaya Rama Jaya Jaya Rama. Every one of us should recognize the sweetness, sacredness and divinity enshrined in the name RAMA.

RAMA the Tharaka manthra can be chanted anywhere, anytime and by anyone. Rama naama has the power of intercession for the dead. Sthala Purana of Kaasi (Varanasi) mentions that the Deity of Kaasi, Viswanatha (Lord Shiva) initiates this Tharaka Manthra (RAMA) in the right ear of the people who die in Kaasi. "Kaasyanthu Maranaan Mukthi" it is believed that one who dies in Kasi will attain Mukthi. Even the

Pall bearers repeat Ram naam sathya hai the name Rama is the absolute truth.

Majority knows the story of Lord Sri Rama, the epic Ramayana, and Lord Hanuman, but only few know the significance of Rama Nama. To talk about Lord Sri Rama and significance of RAMA Nama perhaps Lord Hanuman is the most competent person.

Sri Madhvacharya, the distinguished saint, philosopher, founder and exponent of Dvaita/Tattvavaada philosophy, the third incarnation (Hanuma – Bheema – Madhva) of Lord Vaayu the Mukhya Praana and his line of descendants are all great followers and devotees of Lord Sri RaAma. They have achieved incredible success in their spiritual pursuits with the upaasana (worship) of Sri RaAMA and are standing as role models to the spiritual world.

In the present-day context several eminent personalities have utilized this powerful Tharaka manthra for achieving success in their respective fields. Some of the nearest examples are, Saint Thulsi Das, Kabir Das, Samarth Ramdas, Bhakta Ramadas (Bhadrachalam), Saint Thyagaraju, Swami Vivekananda, Mahatma Gandhi etc. Reciting (chanting) of RAMA naama is a very popular and common religious/spiritual practice that is in vogue in India since time immemorial.

Saint Tulsidas said that, even if one repeats the Tharaka mantra RAMA reluctantly or unconsciously, he is taken from hell to paradise. He said that he (Tulsidas) is as eager to repeat the Tharaka manthra like a Chataka bird is to drink the rain drops the only source of its survival. Kabirdas believed that the benefits of Rama Nama cannot be destroyed or robbed. Saint Purandaradasa, Thyagaraju and Ramadas have immortalized RAMA Nama in their beautiful compositions. It is said and believed that Thyagaraju the saint-poet had the darshan of Lord Sri Rama with Sita, Lakshmana and Hanuman after having

recited RAMA Nama 950 million times in 38 years on the advice of his guru.

Mahatma Gandhi said "I have suggested Rama Nama as I have been familiar with it since my childhood and as it is my constant support in my struggles. Rama Nama gives one detachment and stability and never throws one off the balance at critical moments. The incantation of Rama Nama will free one from addictions and make one clean and get adored by others."

Some of the places in India connected to Lord Sri Rama are Ayodhya, Kaasi, Gaya, Prayaga, Naimisharanya, Nasik, Bhadrachalam, Hampi, Srisailam, and Rameswaram. In Andhra Pradesh we have apart from Bhadrachalam, temples exclusively dedicated to Lord Sri Rama at Tirupathi and Vayalpad (Near Tirupathi). Perhaps in India you do not find a place without a temple for Lord Sri Rama or Hanuman where Sri Rama is also worshipped.

Sri Moola Raama

MoolaRaama is the name of Sri RaAma Devara Vighraha that was sculpted by Viswakarma, worshipped by Lord Brahma and passed on to Ikshvaku dynasty and down the line over a period of time. Later on, it reached KalingaDesa by passage of time when it was procured by Madhva Saint Sri Narahari Theertharu as per the directions of Sri MadhvacharyaRu who also worshipped it and later on passed on to His successors. Finally, it reached Guru Sarvabhouma Sri Raghavendra Swamy and is being worshipped even today at Sriksheetra Mantralaya Sri Raghavendra Swamy Matha.

Shankukarna (Prahlada-Bahleeka-VyasaRaja...) started last leg of his journey on Earth by taking his fourth birth as Venkatanathacharya (Raghavendra Poorvashrama naama)

specially to worship Sri MoolaRaama Devaru as per his soul desire in his Moolaroopa.



श्री नृसिंह पुराणद वचनदंते...

शंखुकर्णाख्य देवस्तु ब्रह्म शापाश्च भूतले ।
प्रह्लाद इति विख्यातो भूभार क्षपणे रतः ॥
स एव राघवेन्द्राख्य यति रूपेण सर्वदा ।
कलौयुगे रामसेवां कुर्वन् मंत्रालये भवेत् ॥

History...

These icons got through NaraharithirthaRu and worshipped by SriMadAcharya are very ancient, popularly known as "Chaturyugamurthis". There are references about their glorious past in Vasishta Ramayana, Aadhyatma Ramayana and Markandeya Purana.

Sri Vaadiindra Theertharu composed several great works, being an aparoksha jnaani. One such work is called "**raghavendra matha gathArchAgatikrama**". This work provides rich details of the idols worshipped in the parampare of Sri Rayaru. Naturally it provides a lot of details about Sri Moola Rama Devaru vigraha. This short work has 36 slokas. PDF Link for related script from my desk @

<https://archive.org/details/the-journey-of-sri-moola-raama-devaru>

RAMAYANA

Ramayana (Raama + Aayana); RaAma = Lord Vishnu; Aayana means journey; RaAmaAyana means the journey of Lord Vishnu as Sri RaAma on this earth.

Ramayana is not merely an epic alone, rather it is a culmination of philosophy, history, tradition, religion, spirituality and dharma.

"Charitam Raghunathasya Sathakoti Pravistharam"

Originally the story of Sri Raama is a composition of more than 100 crores slokas called Moola Ramayana narrated by Lord Hayagreeva to Lord Brahma who in turn narrated to Sage Narada who in turn narrated to Sage Valmiki.

Popularly we find Lord Sri Rama's story from the works of Sage Valmiki called Valmiki Ramayana comprising of six Kaandas

containing 24000 slokas which was a condensed version of Moola Ramayana.

Moola Ramayana (शत कोटि प्रविस्तरम्) authored by Lord Hayagreeva), serves as basis for Valmiki Ramayana and Acharya Madhwa's write up on Ramayana in Sri-Mahabharata-Tatparya-Nirnaya.



RAMAYANA THROUGH MahaBharata Tatparya Nirnaya

Sri Madhwacharya was the first to recognize the spiritual wealth of Mahabharatha and establish that it was essentially a spiritual work of profound depth.

Sri Madhwacharya composed MahaBharata Tatparya Nirnaya as per the directive of Sri Vedavyasa, when he went to Badari the second time.

Mahabharatha and **Ramayana** are two epics, which give us an insight into the Vedic culture. These provide gripping story content to the laymen and profound spiritual truths to the scholars, which make them equally popular with both.

Mahabharatha, with its mammoth size and profound thought-provoking truths is considered as the spiritual encyclopaedia. Its wide interpretation potential, will keep it ever enigmatic.

Ramayana is another unique work. Though Rama's story is depicted in various works like Vaalmeeki **Ramayana**, its origin is **Moola Ramayana** authored by Lord Hayagreeva containing Hundred Crore verses. It is also known as Hayagreeva **Ramayana**. It is a unique work. Vaalmeeki **Ramayana** is the condensed version of Hayagreeva **Ramayana**.

According to Matsya Purana, Lord Hayagreeva preached it to Chaturmukha Brahma and through him, Narada got the sermon, who in turn transmitted it to Vaalmeeki. Vaalmeeki condensed it and presented it in Twenty-four Thousand Shlokas. The very first Shloka of Vaalmeeki **Ramayana** supports all these details, but nobody except SriMadAcharya had noticed these.

Aacharya Madhwa is the only spiritual teacher who provided comprehensive interpretation and information on these epics. The others have dwelt only on certain sentences here and there, without even touching on the spiritual import of the passages. Thus, the help rendered by Sri Madhwacharya's Kruti, to the thinkers, is immense.

Mahabharatha Taatparya Nirnaya is the largest of all Aachaarya Madhwa's Krutis, containing more than Five Thousand Slokas. Such a massive work in Sloka form is very rare in Sanskrit

literature. It explains entire Mahabharatha and **Ramayana** in Thirty-Two chapters.

As already mentioned, **Moola Ramayana** is a mammoth epic extending, over Hundred Crore verses. Before Sri Madhwa, even the existence of the work was not known, to the people, let alone the matter of bringing out commentaries or explanatory works. Kshemendra's Ramayanamanjari covers only Vaalmeeki **Ramayana**. But, just as in the case of his Bhaaratamanjari, it limits itself to the story content of the work and does not touch the fields of interpretation or analysis. Even the other works like Anantabhatta's Champubhaarata, Bhoja's ChampuRamayana suffer from the same limitations. Considering all these, Aachaarya Madhwa's Shree MahabharathaTaatsparyanirnaya is the only work, which analyses and explains every intricate situation in both Ramayana and Mahabharatha and has no parallel.

Six chapters are exclusively covered in MBTN comprising of 616 slokas on key aspects of Ramayana.

Chapter 4: Ramavatara Ayodhyapravesha

Chapter 5: Ramacarita Hanumaddarsanam

Chapter 6: Ramacarita Samudratarananiscayam

Chapter 7: Ramacarita Hanumatpratiyanam

Chapter 8: Ramacarita Hanumati Sriramadayadanam

Chapter 9: Ramasvadhama Pravesha

By studying MBTN rigorously & repeatedly, many illusions, disinformation & misinterpretations can be driven away from mind. One will get equipped with greater logic & sound knowledge to give easy rebuttal to the malcontents preying on gullible.

MahaBharata Tatparya Nirnaya (MBTN) is a wonderful gift from Sri Madhvacharya which has enlightened and dispelled several wrong notions/interpretations and gave clarifications on several divine events which one may not find in normal texts of Mahabharata/Ramayana.

Sangraha Ramayana

Sangraha Rāmayana a work of thirteenth century was written by Shri Narayana pandithacharya. He was the son of Shri Trivikrama pandithacharya who in turn was the disciple of Shri Madhvacharya. There are no recognizable differences between the story told in Valmika Ramayana and here. The only difference is in the portrayal. The story of Ramayana is concisely presented with vivid characterization.

This work Sangraha Ramayana is more of elaborate sloka version of Madhwa Ramayana (part of Mahabharata-Tatparya-Nirnaya). Sangraha Ramayana consists of 8 Khandas, spread over 64 chapters with 3456 Slokas. For Tatwa it relies on Madhwa Ramayana and for details it relies on Valmiki Ramayana. Speciality of this work, is its simplicity coupled with preciseness. Mani-Manjari stands for simplicity. Madhwa-Vijaya stands as high-class work. Where-as Sangraha Ramayana takes a class in between these two.

Sri RaAmacHaAritrya mAnjAri

(composed by Mantralaya Guru Sarvabhouma Sri Raghavendra Swamy)

“Charitam Raghunathasya Sathakoti Pravistharam”

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Popularly we find Lord Sri Rama's story from the works of Sage Valmiki called Valmiki Ramayana comprising of six Kaandas containing 24000 slokas which was a condensed version of Moola Ramayana.

Mantralaya Guru SaArvabhoma Sri RagHavendra Swamy for the benefit of humanity narrated SrimadRamayana in eleven verses called Sri Ramacharitra Manjari.

By reciting this sacred stotra one gets the benefit of reciting Srimad Ramayana and also praying Lord Sri Rama.

Mantralaya Sri Raghavendra Swamy Matha (Sri GuruSaarvabhoma Samshodhana Mandira) has published Vyaakhyaana (500 pages) in Kannada & Telugu on each sloka based on original vyakhyaana provided by Sri LakshmiNarayanaAacharya (Poorvaashrama GuruPutra of Sri Raghavendra Swamy)

Link for Lyrics on RAMACHARITRYA MANJARI

<https://archive.org/details/sri-raama-chaaritra-manjari>

SUNDARAKANDA

Hanuma is also known as SUNDARA (very beautiful) in whose name an exclusive and famous canto SUNDARAKANDA

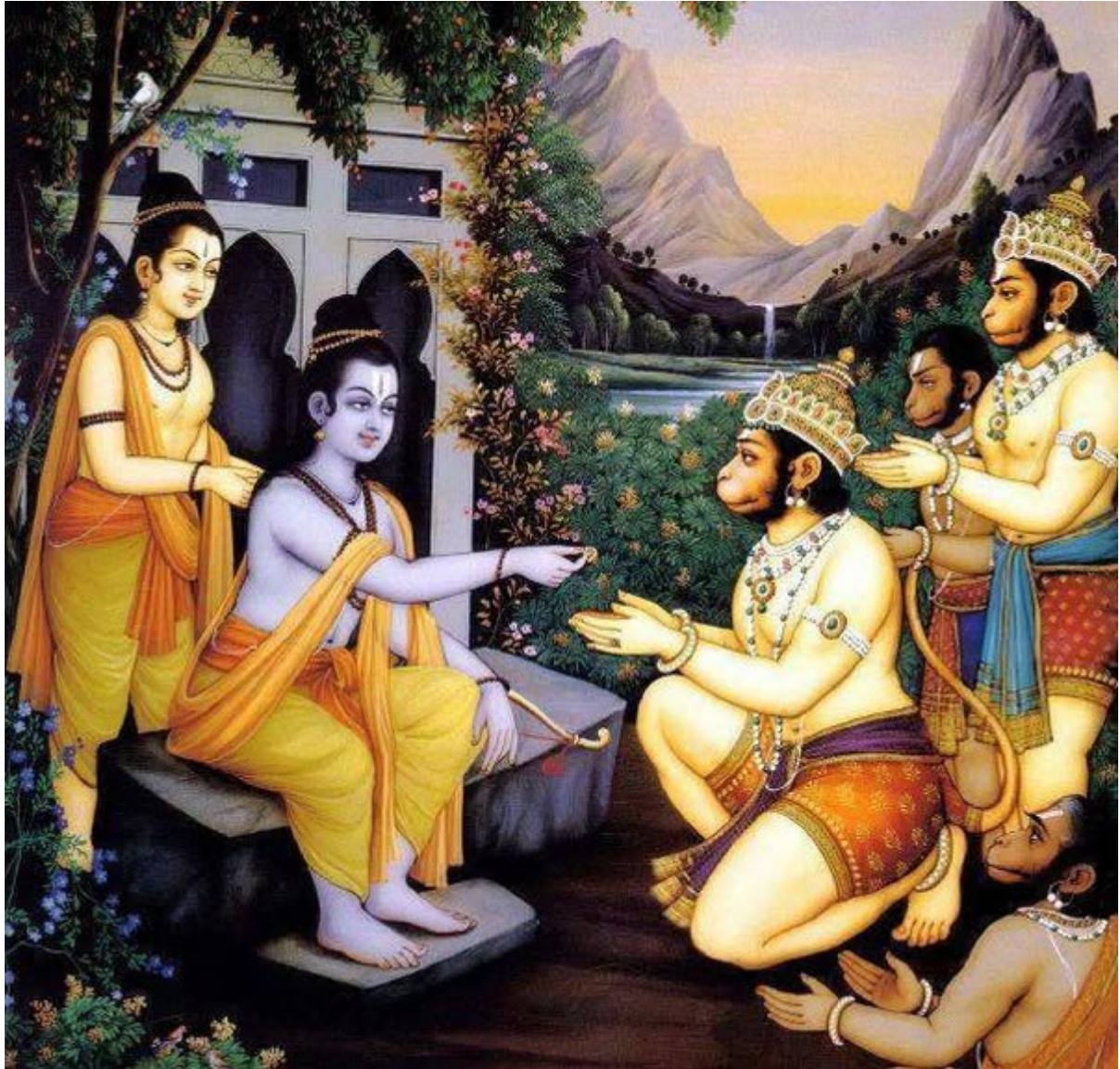
(सुन्दरकाण्ड) we come across in the epic RAMAYANA. Beauty of Hanuma is Hrudaya Soundarya where Supreme God, Prabhu Sri Ramachandra resides.

Sundarakanda" is a chapter in the epic Ramayana, focusing on Hanuman's journey to find Sita and his interactions with Ravana, known for its courage, devotion, and divine encounters. The work depicts the adventures of Hanuman and

his selflessness, strength, and devotion to Rama are emphasised in the text.

<https://stotranidhi.com/en/valmiki-ramayana-sundara-kanda-in-english/>

https://www.valmikiramayan.net/sundara_kanda_contents.html



Sri ManMadhvacharyaru (who was Hanuman himself in Tretayuga) has assigned an exclusive chapter-7 for Sundarakanda titled "hanUmatpratiyanam", (Sundarakanda Nirnaya) in his magnum opus Mahabharata Tatparya Nirnaya comprising of 50 slokas. In Sundarakanda, Hanuman's jnana,

bhakti, power & prowess are all exemplified & give us a beautiful experience of enjoying a kind of bliss.

https://www.youtube.com/watch?v=Rq9_RZ7rpDg&list=RDRq9_RZ7rpDg

<https://haridasaseva.com/2025/03/11/sundarakanda-mbtn/>



eKaslOKi sUndAraKaNdA

(Mahabharata-Tatparya-Nirnaya Bhava-Sangraha")

7th chapter of Sri Mahabharata Tatparya Nirnaya written by Sri MadhAachaAryaRu which is called as "hanUmatpratiYAnam", focuses/portrays on the valor and extraordinary feats of Lord Hanuman which we come across in Sundarakanda of the epic

RaAmaAyana during Hanuman's expedition in search of Goddess Seeta Devi as per the directions and blessings of the Supreme God Sri Ramachandra.

Sundarakanda in Valmiki Ramayana comprises of hundreds of verses spread over 68 chapters that has been condensed and the true essence of it we find in the MBTN - 7th chapter comprising of 50 slokas.

RajaAdhiraAja Guru Saarvabhouma, Mantralaya Sri Raghavendra Swamy for the benefit of humanity has composed the essence of SundaraKaAnda from the 7th chapter of MBTN in just one sloka in his composition > "Mahabharata-Tatparya-Nirnaya Bhava-Sangraha"

यस्य श्रीहनूमान् अनुग्रह बलात् तीर्णाम् बुधिर्लीलया
लङ्काम् प्राप्य निशाम्य रामदयितां भङ्क्तवा वनम् राक्षसान्।
अक्षादीन् विनिहत्य वीक्ष्य दशकम् दग्ध्वा पूरीम् तां पुनः
तीर्णाब्धिः कपिभिर्युतो यमनमत् तं रामचन्द्रं भजे॥

yasya sriHanuman anugraHa balaAt-tiirnam budHihliilayaA
lankaAm praApya nisHamya ramadayitaAm bhanktvaA vanam
raXasaAn |
aksHadin vinihatya viiksHya dasakam dagdhvaA puriim tam
punaH
tiirnaAbdhih kapibHiryuto yamanamat-tam ramacHandram
bHaje ||

Meaning...

I worship Lord Sri Ramacandra by whose Grace, Sri Hanuman,

- crossed the ocean easily;
- reached Lanka;
- found Sita;
- demolished the Ashokavana;

- saw the ten-headed Ravana;
- burned the Lankapuri;
- again, crossed the ocean;
- returned and bowed to Him (Sri Rama).

It is believed that by reciting this sloka with sincere devotion and faith one will get the benefit of making Sundarakanda Parayana.

Other literary sources on Lord Sri Rama are...

Ramayana, one of the two major Sanskrit epics of ancient Indian literature, has been rewritten numerous times over the years. While most people are familiar with Valmiki's Ramayana, countless more versions tell the story from distinct cultural, regional, and religious perspectives. Here are some notable versions of Ramayana.

Ananda Ramayana, Aadhyatma Ramayana, Vasishta Ramayana, Agastya Ramayana, Tulsi Ramayana (Rama Charita Manas), Kamba Ramayana (Tamil), Sri Ramayana Darshanam (Kannada), Molla Ramayana; Sri Ramayana Kalpa Vruksham, Ranganatha Ramayana etc.

SrI RaMA NaVaMi

Uttaraayana + Vasantha Ruthu + Chaithra maasa + Sukla paksha + Navami thithi is reckoned as Sri RaaMa Navami the day Lord Sri Rama was born as the eldest son of King Dasaratha and his prime queen Kausalya Devi at Ayodhya on the banks of the holy river Sarayu.

"UdayeCHa-aAshtamiyuktaam naVaMeEm parivarjayet"

For SreeRama Navami aacharana there should not be Ashtami samparka to Navami thithi at Suryodaya; if it is there (Ashtami Viddha Navami) it should be abandoned.

"Udayecha-NavameeGraAhya tatra Sri RaAmaMarchayet" -

the day Navami thithi is prevailing at Sunrise that day should accepted for worshipping Lord Sri RaAma.

"ChaitraMaAse Site Pakshe NavamyAm RaAmaMarchayet"

Jayaayuktaa na kartavyaa PoornaViddha Prasasyate"

During Chaitra Maasa Sukla Paksha Lord Sri RaAma to be worshipped on the day of Navami as said above even if there is samparka of Dasami (Poorna thithi) it is to be preferred.



Lord Sri Rama is worshiped on this day with shodasa upachara pooja as per sampradaya along with his consort Goddess Seetha Devi, Lakshmana and Lord Hanuman, and His parents Dasaratha and Kausalya. Arghya to be given to Lord Sri Rama with the following slokas...

ರಾಮಾರ್ಘ್ಯ ಮಂತ್ರ

ಕೌಸಲ್ಯಾ ಗರ್ಭ ಸಂಭೂತ ಸದಾ ಸೌಮಿತ್ರಿ ವತ್ಸಲ
ಜಾನಕೀ ಸಹಿತೋ ರಾಮ ಗೃಹಾಣಾರ್ಘ್ಯಂ ನಮೋಸ್ತುತೇ
ಕೌಸಲ್ಯಾ ನಂದನೋ ವೀರ ರಾವಣಾಸುರಮರ್ದನ
ಸೀತಾಪತೇ ನಮಸ್ತುಭ್ಯಂ ಗೃಹಾಣಾರ್ಘ್ಯಂ ನಮೋಸ್ತುತೇ

ರಾಮಾರ್ಘ್ಯಮಂತ್ರ

ಕೌಸಲ್ಯಾಗರ್ಭಸಂಭೂತ ಸದಾ ಸೌಮಿತ್ರಿವತ್ಸಲ ।
ಜಾನಕೀಸಹಿತೋ ರಾಮ ಗೃಹಾಣಾರ್ಘ್ಯ ನಮೋಸ್ತುತೇ ।
ಕೌಸಲ್ಯಾನಂದನೋ ವೀರ ರಾವಣಾಸುರಮರ್ದನ ।
ಸೀತಾಪತೇ ನಮಸ್ತುಭ್ಯಂ ಗೃಹಾಣಾರ್ಘ್ಯ ನಮೋಸ್ತುತೇ ।

ರಾಮಾರ್ಘ್ಯ ಮಂತ್ರಂ

ಕೌಸಲ್ಯಾ ಗರ್ಭ ಸಂಭೂತ ಸದಾ ಸೌಮಿತ್ರಿ ವತ್ಸಲ
ಜಾನಕೀ ಸಹಿತೋ ರಾಮ ಗೃಹಾಣಾರ್ಘ್ಯಮ್ ನಮೋಸ್ತುತೇ
ಕೌಸಲ್ಯಾ ನಂದನೋ ವೀರ ರಾವಣಾಸುರಮರ್ದನ
ಸೀತಾಪತೇ ನಮಸ್ತುಭ್ಯಮ್ ಗೃಹಾಣಾರ್ಘ್ಯಮ್ ನಮೋಸ್ತುತೇ

rAmarghya maMtra

kausalyA garbha saMbhUta sadaa saumitri vatsala |
jAnakI sahito rAma gRuhaNArghyaM namOstute ||
kausalyA naMdanO veera rAvANAsuramardana |
sItapatE namastubhyaM gRuhaNArghyaM namOstute ||

Arghya should be given at noon time with Shankha filled with water, chandana, pushpa, Thulasi...

Chaithra Sukla Navami reckoned as SriRaama Navami is more meritorious and Punyaprada than one Crore Surya Grahana Parvakaala.

Sri Rama Navami is celebrated across the country as the birth day of Lord Sri Rama with the nine-day festival called Sri Rama Navarathri coming to an end on this day.

Famous temple town of Bhadrachalam in Telangana State will be flooded with devotees to witness the famous Seeta Rama Kalyana that is held every year on this auspicious day of Sri Rama Navami.



ಶ್ರೀರಾಮನವಮೀ ಅಚರಣೆ

ಶ್ರೀರಾಮ-ನವಮೀ ಪೂಜಾ ಸೂತ್ರೋಕ್ತಿ - ಗ್ರಂಥಾಧಿಕಾರಿ

ಚೈತ್ರಶುದ್ಧ ನವಮಿಯಂದು ನಾರಾಯಣನು ರಾಮನಾಗಿ ಅವತರಿಸಿದನು. ಪ್ರತಿವರ್ಷ ಆ ದಿನ ಕೋಟಿಗಟ್ಟಲೆ ಸೂರ್ಯಗ್ರಹಣದ ಪರ್ವಕಾಲಕ್ಕಿಂತಲೂ ಪುಣ್ಯಪ್ರದ ದಿವಸವೆನಿಸಿದೆ. ಅಂದು ಮಧ್ಯಾಹ್ನ ಅಷ್ಟಪರಿವಾರಸಮೇತನಾದ ಶ್ರೀರಾಮನ ಮೂರ್ತಿಯ ಬಳಕೆ ಅಶೋಕ ಮೃಗಗಿರಿಯಲ್ಲಿ ನೇರ ತುಂಬಿಸಿ ಶಂಖದಿಂದ ಶ್ರೀರಾಮನಿಗೆ ಅರ್ಪಣೆ ನೀಡಬೇಕು - (ಅಶೋಕ ಕುಸುಮಯುಕ್ತಂ ಅರ್ಪಣಂ ದದ್ಯಾತ್ ವಿಚಕ್ಷಣಃ).
ಮರಾಣಸಂಹಿತೆಗಳು ಹೇಳಿದ ಈ ಮಂತ್ರವನ್ನು ಎಲ್ಲರೂ ಹೇಳಿ-
**ದಶಾನನ-ವಧಾರ್ಥಾಯ ಧರ್ಮ-ಸಂಸ್ಥಾಪನಾಯ ಚ
ರಾಕ್ಷಸಾಣಾಂ ವಿನಾಶಾಯ ದೈತ್ಯಾಣಾಂ ನಿಧನಾಯ ಚ
ಪರಿತ್ಯಾಣಾಯ ಸಾಧೂಣಾಂ ಜಾತೋ ರಾಮಃ ಸ್ವಯಂ ಹರಿಃ
ಗೃಹಾಣಾಘ್ಯಂ ಮಯಾ ದತ್ತಂ ಭ್ರಾತೃ-ಭೂ-ಸಹಿತೋಽನಘ
ಕೌಸಲ್ಯಾ-ಗರ್ಭ-ಸಂಭೂತ ಸದಾ ಸೌಮಿತ್ರಿ-ವತ್ಸಲ
ಜಾನಕೀ-ಸಹಿತೋ ರಾಮ ಗೃಹಾಣಾಘ್ಯಂ ನಮೋಽಸ್ತು ತೇ
ಕೌಸಲ್ಯಾನಂದನೋ ವೀರ ರಾವಣಾಸುರ-ಮರ್ದನ
ಸೀತಾಪತೇ ನಮಸ್ತುಭ್ಯಂ ಗೃಹಾಣಾಘ್ಯಂ ನಮೋಽಸ್ತು ತೇ**
ಬಲಶೈಲಿಲ್ಲಿ ಜ್ಞಾನಮುದ್ರೆಯಿಟ್ಟಿರುವ ಎಡಶೈಲಿಯಿಂದ ತೊಡೆಯ ಮೇಲೆ ಕುಳಿತ ಸೀತೆಯನ್ನು ಆಲಂಗಿಸಿರುವ ಶ್ರೀರಾಮನ ಬೆಳ್ಳಿಯ ಅಥವಾ ಬಂಗಾರದಿಂದ ನಿರ್ಮಿಸಿದ ಪ್ರತಿಮೆಯನ್ನು ಪೂಜಿಸಿ ಪಾಪ ಪರಿಹಾರಕ್ಕಾಗಿ ದಾನನೀಡುವಂತೆಯೂ ಸಂಹಿತೆ ಕರೆಕೊಟ್ಟಿದೆ. (ನಿರ್ಮಿತಾಂ ದ್ವಿಭುಜಾಂ ದಿವ್ಯಾಂ ವಾಮಾಂಕ-ಸ್ಥಿತ-ಜಾನಕೀಮ್ | ಜಪ್ರತೀಂ ದಕ್ಷಿಣಕರೇ ಜ್ಞಾನಮುದ್ರಾಂ ಮಹಾಮುನೇ | ವಾಮೇನಾಧಃ-ಕರೇಣಾರಾತ್ ದೇವೀಮಾಅಂಗ್ಯ ಸಂಸ್ಥಿತಾಮ್ | ಸುವರ್ಣಂ ರಜತಂ ವಾಹಿ ಕಾರಯೇತ್ ರಘುನಂದನಮ್).
ಪ್ರತಿಮೆಯನ್ನು ದಾನ ಮಾಡುವಾಗ ಹೇಳಬೇಕಾದ ಮಂತ್ರ ಹೀಗಿದೆ-
**ಇಮಾಂ ಸ್ವರ್ಣಮಯೀಂ ರಾಮಪ್ರತಿಮಾಂ ಚ ಪ್ರಯತ್ನತಃ
ಶ್ರೀರಾಮ-ಪ್ರೀತಯೇ ದಾಸ್ಯೇ ರಾಮ-ಭಕ್ತಾಯ ಧೀಮತೇ
ಪ್ರೀತೋ ರಾಮೋ ಹರತ್ಯಾಶು ಪಾಪಾನಿ ಸುಖಹೂನಿ ಮೇ
ಅನೇಕ-ಜನ್ಮ-ಸಂಸಿದ್ಧಾನಿ ಅಭ್ಯಸ್ತಾನಿ ಮಹಾಂತಿ ಚ
ದೇವರ ಎಲ್ಲ ಅವತಾರಗಳ ದಿನದಂದು ಉಪವಾಸಗೈಯುವುದು ಸೂಕ್ತವೆನಿಸಿದರೂ ಹತ್ತಿರದ ರೂಪದ ಉಪಾಸನೆಯಲ್ಲ ವಿಶೇಷವಾಗಿ ಉಪವಾಸವಿಧಿಯನ್ನು ಮರಾಣಿಗಳು ಹೇಳಿದ್ದರಿಂದ ಕೃಷ್ಣಜಯಂತಿ ಹೊರತುಪಡಿಸಿ ಉಳಿದ ಎಲ್ಲ ಹರಿಜಯಂತಿಗಳಂದು ವಿಶೇಷ ಪೂಜೆಯೇ ವಿಹಿತವಾಗಿದೆ. ಉಪವಾಸ ಕಡ್ಡಾಯವಿಲ್ಲ. (ಸರ್ವಾಣಾಂ ತು ಜಯಂತೀನಾಂ ಶ್ರೇಷ್ಠಾ ಕೃಷ್ಣಾಷ್ಟಮೀ ಮಹಾ ಯಸ್ಯಾತ್ ಸನ್ನಿಹಿತಾತ್ಯಂತಂ ತತ್ಪ್ರವೋಪವಸೇನ್ನರಃ | ಸರ್ವಾಸ್ಥಾ ಜಯಂತೀಷು ಪೂಜಾ ಕಾರ್ಯಾ ವಿಶೇಷತಃ | ಇತರಾಃ ಜಯಂತೀಷು ನೋಪವಾಸೋ ವಿಧೀಯತೇ)**


ಸಂಗ್ರಹ - ಡಾ. ಶತಾವಧಾನಿ ಉಡುಪಿ ರಾಮನಾಥ ಆಚಾರ್ಯ
(ಅಷ್ಟಕುಲನಾಗದೇಶಿಕಾರ್ಯ)



REVELATIONS (Delusions & Realities)

Maryada Purushottam Ram, Bhagwan Ramchandra, the son of Dasharatha, the very God has enacted many leelas [acts that create illusions in the minds of people]. All through the avatara Lord illustrated how an ideal human should live a life. Though he remained as simple as manushya, people extolled him as Maryada Purushottam Ram.

Contrarily in Krishnaavatara however Lord showed his prowess as divine people dismissed him as just a Kshatriya or Yadav.

Yet certain incidents in Ramayana clearly depicted his divine nature.

(1) Vishwamitra asking Dasharath to send Rama to kill the Rakshas [These rakshasas could not be killed by Dasharatha or any other kings nor could they be destroyed by the curse of Vishwamitra]

(2) Breaking Shiva Dhanush

[The whole world could not even lift the dhanush, but mere touch RamA broke the bow effortlessly]

स मध्य तस्तत् प्रविभज्य लीलया

यथेक्षु दंडं शत मन्युकुंजरः !

विलोकयन् वक्त्र मृषेरवस्थितः

सलक्ष्मणः पूर्णतनुर्यथा शशी !!

(श्री मन्मध्वाचार्यर 'श्री महाभारत तात्पर्य निर्णय': अध्याय -4; श्लोक 26)

ಸ ಮಧ್ಯ ತಸ್ತತ್ ಪ್ರವಿಭಜ್ಯ ಲೀಲಯಾ

ಯಥೇಕ್ಷು ದಂಡಂ ಶತ ಮನ್ಯುಕುಂಜರಃ !

ವಿಲೋಕಯನ್ ವಕ್ತ್ರ ಮೃಷೇರವಸ್ಥಿತಃ

ಸಲಕ್ಷ್ಮಣಃ ಪೂರ್ಣತನುರ್ಯಥಾ ಶಶೀ !!

ಅನುವಾದ :- ದೇವೇಂದ್ರನ ಐರಾವತವು ಕಬ್ಬಿನ ಕೋಲನ್ನು ಮುರಿಯುವಂತೆ ಪರಮ ಪ್ರಭುವಾದ ಶ್ರೀ ರಾಮ ಚಂದ್ರನು ಅನಾಯಾಸದಿಂದ ಎರಡು ತುಂಡಾಗಿ ಶಿವ ಧನುರ್ಭಂಜನಗೈದನು .
ನಂತರ ಗುರು ವಿಶ್ವಾಮಿತ್ರರು ಹಾಗೂ ಅನುಜ ಲಕ್ಷ್ಮಣನನ್ನು 16 ಕಲೆಗಳಿಂದ ತುಂಬಿ ತುಳುಕುತ್ತಿದ್ದ ಪೂರ್ಣಚಂದ್ರನಂತೆ ಈಕ್ಷಿಸಿದನು ! (ಶ್ರೀ ಮನ್ಮಥಾಚಾರ್ಯರ 'ಶ್ರೀ ಮಹಾಭಾರತ ತಾತ್ಪರ್ಯ ನಿರ್ಣಯ': ಅಧ್ಯಾಯ -4; ಶ್ಲೋಕ 26)

(3) Bhargava Raama Vs Raghukula RaAma

Fight ensuing between ParashuRama and RAMA [both are Vishnu] they appeared to be different and fought to create illusion.

Because, once there was a demon named Atul, he completed great penance and asked Bramha a boon that he wants to pervade the entire universe. As only Lord Vishnu alone can pervade entire universe, Bramha asked him to stay in PArashuRama's stomach. But he could pervade entire universe only till he does not think Vishnu as separate from himself. ie There is no difference between Vishnu and his avataras and there is no difference among avataras as well.

As fight ensued between the ParashuRama and Sri Rama, Parshurama enacted to be very angry with Sri Rama as he was Kshatriya and also he broke the Shiva Dhanush which was given by Parshurama.

But Sri Rama seemed to vanquish ParashuRama and as astras flew towards Parshurama and Parshurama showed himself weak against it, Atul inside started fearing for his life and contemplated that Parashurama was different from Rama and he would die if any astra hits Parashurama. This contemplation killed Atul and put a stop to his all pervasiveness.

Notes...

Sri Raamachandra broke the Shiva dhanassu in the "Seetha Swayamvara". After the broking of Shiva dhanassu, Parashurama came near Sriramachandra and asked him to lift his dhanassu. Sriramachandra lifted the dhanassu with ease and used an arrow to kill the asura named "atula" who was hiding in Parashurama. This Atula named asura was knowing that Sri Vishnu will never be defeated. He was blessed with a boon that he will not die unless Sri Mahavishnu or his avatara is defeated. So, he was hiding in Parashurama, having aware of the fact that Parashurama is Vishnu's avatara and he will never be defeated. He thought that Srihari is defeated and came out of the womb of Parashurama.

Parashurama told Sri Ramachandra (who is other incarnation) to use his arrow on Parashurama, and pretended to be defeated by Ramachandra, which prompted Atula to come out of Parashurama and then Rama killed Atula. Here Shiva's boon also proved and Hari Sarvottamatva also established.

The defeat of Parashurama may mislead that Parashurama was defeated. There was no defeat at all as both Ramachandra and Parashurama are one and the same. They did as a drama only and there was no ajnaana in any of the roopaas of Srihari. Here they played like that only for asurajana mohanaartha.

Acharya Madhwaru in his dwadasha stotra calls Parashurama as "ಕ್ಷತ್ರಕುಲಾಂತಕ ಶಂಭುವರೇಣ್ಯ ಕ್ಷತ್ರಕುಲಾಂತಕ ಶંಭುವರೇಣ್ಯ" - Many have taught that Parashurama is the shishya of Shiva. Parashurama is the guru of Shiva. Shiva Danassu of Shiva was broken by Ramachandra. Vaishnava Dhanassu was held by Parashurama. As such, he is the guru of Shiva. Shiva gave him the "Parashu", the weapon of Parashurama after he had the samarpana bhava with devotion of vidya. Only loka reethya that he pretended to have learnt from Shiva.

As per Vishnu Dharmottara purana – Parashurama went to Kailasa. Shiva was doing the severe penance. Parashurama asked loka reethya to Shiva “You are the sarva shresta. But you are doing the penance at some body, then he must be superior to you, whom you are worshipping”. Shiva smiled and said “I am worshipping you only – i.e., Srihari only. He is the supreme amongst all – He (Srihari) does not have birth, death, naasha etc. He is the kaarana for jagatkaarana Brahma”. This proves that Shiva was only guru for some period to Parashurama loka reethya. This proves that Parashurama is none other than Srihari only as clarified by Shiva himself.

(4) Accepting exile on Father's words rejecting coronation.

(5) Relieving Ahalya from the curse of Gautam by mere touch of his toe. [clearly divine]

Not only Ahalya had shap vimochan, this was simply not enough; Gautam had cursed her in anger, she needed her husband's love and affection too, mere restoration of body was not enough. [INDRA particularly had requested to restore love and affection between the couples]

Story goes, in olden days all the men and women were born equally beautiful and had same features common and equal. Thus, there was no jealousy or misery owing to possession of beauty.

Bramha once reviewed all the creatures looking alike, he felt bored and created a uniquely beautiful woman called Ahalya. Everyone was amused by this new beauty and were secretly hoping to marry her.

Bramha after long thought called upon Gautam Rushi to look after his new creation carefully till he finalizes on the groom for her. Gautam took care of his new guest but never lusted her.

Impressed by the Gautam's dedication and indriya nigraha, Bramha gave her in marriage to Gautam Muni.

Gautam had amassed a lot of punya by that time, this would hamper his chances of gaining Mukti. Those who have excess punya have to lose their punya either by giving away the punya or losing it by misdeeds.

Indra hoping to bestow mercy on Gautam, planned to annoy him, he induced feeling of having enjoyed Ahalya in Gautam in the wee hours, when he appeared in the guise of Gautam leaving his house. Gautam cursed Indra to have multiple eyes all over his body.

Gautam cursed Ahalya [who had not defaulted at all] to be a stone.

Gautam lost interest in the world and went away to forest for penance. Gautam had lost his punya by cursing elders like INDRA.

Indra though not at fault had indeed felt bad for Gautam and recommended Sri Rama to restore love between the couples. [love between the couples is not an independent feature of humans, even this is also dependent on God], if God wishes two people can always be locked in love]

But past incidents can disturb this peace and loving disposition, so Indra asked Lord Sri Rama to give Gautam a vismarana [forgetting; selective amnesia] about this incident. This incident shows how merciful lord Sri Rama is!!!

(6) Using RAM BANA on a crow because it hurt his wife Seeta on the breast.

(7) Running after Golden deer [even though everyone knows such a deer does not exist] and weeping for Seeta [abducted]

There were few rakshasas who had done great tapasya and asked Bramha that they wanted to achieve Moksha.

Bramha granted they will achieve their goals only when they do not assume separation [VIYOGA] between Laxmi and Vishnu.

Laxmi and Vishnu are AVIYOGI according to the VEDAS. Laxmi always resides on the chest of NARAYANA as mole named Srivatsa! Both Laxmi and Vishnu are equal in space as they occupy every part of the universe and space [both vyakta and avyakta AKAASHA]

Thus, Laxmi and Vishnu are never separated from each other.

Thus, Narayana is known as SRIDHAR and Laxmi is known as AMBHRANI as they are never for a moment without each other's company.

Thus, even when Ravan took [sitakruti], seetha was still with RAM as Srivatsa.

Ram never missed his wife, but he enacted as a grief-stricken man asking trees and clouds and lakes about the whereabouts of his wife Seeta.

This generated the doubt in the minds of the demons that Ram and Seeta had seperated and they were not divine but mere humans who cry at mere separations and long for union. This thought entitled these demons perish from the path of Moksha.

Notes...

Sri Rama and Seeta Devi are saakshaat (per-se) LAKSHMI-NARAYANA the Supreme God & Goddess, they are inseparable.

They always live together; where Lakshmi is not present Sri Hari will not be there and where Sri Hari is not there Lakshmi does not stay.

They are not separated even when they manifest as avatara's.
This is explained in Vishnu Purana as follows...

RaAghavatway-abavat Sita, Rukmini Krishna janmani!
Anyeshu chavatareshu Vishno-resha-yanapayinee!!
Devatvey Deva-deheyam, Manushyatvey cha manushee!
Vishnor dehanu-roopam vai karoth yesha-yatmani tanum!!

(Vishnu Purana, 1-9-144 &145)

Goddess Lakshmi is forever united with Bhagawan Vishnu.
When He is Rama, she is Siita, when He is Krishna, she is
Rukmini; when He is Varaha She is Bhoo-Devi; when the Lord
is Srinivasa, She is Padmavathi Devi (AlameluManga at
Tiruchanoor) so on & so forth.

Goddess Lakshmi takes a suitable form as per Lord's
directions/will and adjusts herself according to the
embodiments of Lord Vishnu. She (Goddess Lakshmi) cannot
be without Lord Vishnu even for a fraction of a second.

Lord Vishnu (Srinivasa) is extolled as "Srivatsavaksha –
Srivaasa – Sripathi" the one who bears an auspicious mole
(emblem) on his Chest (Srivatsavaksha). This auspicious mole
is none other than Goddess Lakshmi. He is the one who is the
abode for Goddess Lakshmi (Srivaasa) who eternally lives
(nithya-anapaayani) with Her Lord Sripathi.

(8) Hitting Dundhubhi with toe touch.

(9) Piercing seven zigzag Tad Vrakshas with one arrow.

(10) Sitting before the Ocean to ask for a way.

(11) Showing anger on the ocean to dry up if not appeared.

(12) Building a bridge [every stone scribed RAMA floated on
the water]

All the monkeys were writing RAMA akshara on the stones and it floated on the water to be cemented for the bridge. Looking at this RAM lord took one stone and threw it the ocean, it sank. Strange, you write his name, it has a power to float, but he himself throws it does not float. RAMA naam is more powerful than RAMA - This is faulty thinking.

Hanuman explains: BY taking the name of RAMA we can float in the ocean named samsara [jeevan maran] and reach the shore named Moksha [Vaikunta]. But if, such lord Ram himself leaves his hand [support] onto us, then we are sure to be drowned in this samsara without recourse. Thus, one must always engage in RAM NAMA!!!

(13) Making a saastanga Namaskara to Ravana

RAvana was a Bramhin and learned, Lord made saastanga namaskara to illustrate, all bramhins are respectable irrespective of nature.

When elders make a saastanga to the lesser ones, their longevity is reduced.

Rama the lord is the greatest GOD, Ravana is a mere soul, only GOD has right to the namaskar, thus by this namaskar Ravana's punya was absorbed by the lord and his longevity nullified.

(14) SeethaApaharana - Agni PAriksha:

Ravana had never abducted real seeta he had abducted Seetakrutii, enacted by Indra and Agni [with Vedavati as instrumental Seeta].

Agni-pareeksha was not to Seeta Devi as people generally believe. The act was only to get back original Seeta Devi who was in Kailasa during that period in exchange of Vedavathi.

The one who was in Ravana's captive was not original Seeta Devi the consort of Lord Sri Rama; it was SeetaAkruthi (Vedavathi);

The act of Lord Sri Rama abandoning (delusion) Sita Devi is only pretence and meant to delude evil souls.

In MahaBharata Tatparya Bhava Sangraha; Sri Guru Raayaru (Mantralaya Sri Raghavendra Swamy) says that Lord Sri Rama's action in searching for Sita was only pretence and not reality. There is no viyoga/separation between Narayana (Rama) and Lakshmi (Seeta) in their moola roopa or in their incarnations.

In Maaha Bharata Tatparya Nirnaya (MBTN), Sri MadhvacharyaRu clarifies that Sita dEvi stayed with Lord Sri Rama in a form invisible to humans.

It is a false notion people have that Rama and Seeta are human beings. They are saakkshaatt Laxmi-Narayana the Supreme God/Goddess;

An excerpt from Sri Padmavathi-Srinivasa Kalyana...
(Sri Venkatachala Mahatmaya)

In her previous birth (Tretha Yuga), Padmavathi Devi was none other than Vedavathi {an incarnation (amsha) of Goddess Lakshmi Devi} the brain child (mind born) of sage Kusadhwaja.

Vedavathi had a strong desire to marry Lord Vishnu; did lot of penance also to marry Him.

But, before her desire could get fulfilled she (Vedavathi) had to go in to the captivity of Ravana as Maaya Seeta (SeetaAkruti) in lieu of Goddess Seetha Devi as per the Divine trick played on Ravana in the episode of Seethaaparjita in the epic Ramayana.

The one who was in Ravana's captive was not original Seeta Devi the consort of Lord Sri Rama; it was SeetaAkruthi (Vedavathi);

Agni-pareeksha was not to Seeta Devi as people generally believe; the act was only to get back original Seeta Devi who was in Kailasa during that period in exchange of Vedavathi.

After Goddess Sita Devi was reclaimed, Lord Sri Rama was requested to marry Vedavathi so also to fulfill her (Vedavathi's) desire to marry Lord Vishnu.

Since Lord Vishnu in His incarnation as Sri Rama was committed to only one wife (eka-pathni vratha) He (Lord Sri Rama) refused the proposal.

However, Lord Sri Raama promised to fulfill her desire in Kaliyuga in His (Vishnu) avathara as Srinivasa when Vedavathi would take birth as Padmavathi daughter of Aakaasaraaja.

This is one of the purposes (objective) of Lord's manifestation in Kaliyuga as Venkateswara (Tirumala) for the fulfillment of the promise He made to marry Vedavathi.

(15) VAALI VADHA

Why did Rama kill Vaali?

Vaali sugreeva were brothers. Vaali was incarnation of Indra, Sugreeva, of Surya. Sugreeva sought help of Rama to finish Vaali. After tests by Sugreeva, Rama sent Sugreeva to Fight Vaali.

First time HE did not kill Vaali. Sugreeva came back. Rama assured to kill, put a garland to him. Vali was killed from behind by Rama.

Philosophy...

Why did Rama not kill him first time?

Rama is God, therefore thinking he did not recognize Vaali is untenable. When two brothers are at logger heads, they usually go to any extent in fight. But once revenge is over, there is sudden surge of brotherhood and subsequent repentance [this is the nature of blood relation]. Thus, one must never interfere in a brotherly squabble. Chances are they unite and treat you as an outsider and even abuse you for instigating enmity. One must always give a chance to such reversal of mindset.

Rama spared Vali for the first time to bring such reversal of mindset towards his brother.

2. Why did he kill Vaali?

Vali had taken away wealth, wife and belongings of his brother without any fault of his. So, he was liable for punishment. Ram was a Kshatriya Chakravarti, King, and he had moral right [as a duty] to end Vaali's life.

3. Why did he kill from behind and not in a straight war.

What Vali had done, renders him into the category of Mrugas [animals], Kings don't wage war against animals, they hunt them or kill them as a disturbance for forest life.

Tattva:

Vali was Indra, he had natural Bhakti towards Rama, more than Sugreeva. Had Rama be-fronted him, he would have immediately asked forgiveness and Rama would be compelled to leave him alive.

But, crime of Vali was he had taken birth to serve Rama and in the flow of arrogance of power and might due to boons and

strength, he forgot his duty [purpose of Birth] and befriended Ravana. Also, he hurt Sugreeva [a devotee]. More importantly He was standing in a camp against Hanuman. Sugreeva on the contrary had befriended Hanuman and was under his guidance.

God only sides with the one who sides with Hanuman [Vayu]. He does not prefer to see the face of those who go against Hanuman, even if they are his devotees. Thus he kills Vali from behind to show going against Hanuman is unpardonable.

Same Vali becomes Arjuna and sides with Bheema in Dwapara Yuga, Sugreeva becomes Karna goes against Bheema; Krishna ignores Karna and takes Arjuna very close.

Those who pray Lord Vishnu without Praying Vayu [Hanuman], God does not give any fruits, however hard and devotionally one prays, it's of no use. God does not appear before them [like Vali] and finishes them off from behind.

If you Pray Hanuman along with Vishnu, only then you get your wishes fulfilled like Sugreeva and Arjuna.

Lord's arrows are nothing but Vayu himself. When Arrows pierce heart of Vali [Vayu enters his heart], he gets knowledge, asks forgiveness to lord and Rama offers to give him back his life. But Vali refuses because he does not want to let go the chance of dying in the hands of Rama [which ensures Moksha].

Notes...

Vali Asks Sriramchandra

" vanouksam pashusamam katham suditavaanasi "

why did you kill me like an animal [like a KING hunting a wild animal from behind]?

Vali says it is known that humans never touch skin bones or flesh of vanar, then why did you kill me in the name of hunting [even if so], that is not justified.

In Bramhanda Purana it says that VALI had one boon from INDRA [VALi was son of Indra] that whoever comes before him on whom VALI casts his glance, opponents entire energy STRENGTH would be grabbed by VALI [transferred to VALI]

Some says, because of this BOON RAMA avoided coming in front of VALI. This is wrong interpretation, NO mortal boons can be detrimental to LORD's resolve to KILL VALI .

VALI was great devotee of LORD RAMA. Sugreeva was also great DEVOTEE of RAMA, but Sugreeva had less devotion [being lower than INDRA] than compared to VALI. Naturally if VALI had seen LORD RAMA, he would have automatically surrendered owing to his superior devotion taking over his personal INTEREST.

What's wrong in VALI surrendering to LORD RAMA, isn't it good, had he mended his ways and repented. Lord RAM is KSHAMASAMUDRA. he would have forgiven VALI [atleast given a scope for such an EVENT?]

The point is Sugreeva has sided with HANUMAN and VALi was on the side opposite To Hanuman

when Somebody is on the side opposite to HANUMAN, lord RAM does not even see his face, he does not even give him chance to mend or repent or ask for FORGIVENESS. HE favours only those who takes side of HANUMAN.

This is a lesson to all of us that we must all PRAY worship LORD RAM through HANUMAN ie VAYUDEV only, and if someone says that we will worship ONLY NARAYANA, KRISHNA but we shall recognise NO importance of HANUMAN VAYUDEV, then all will

be hunted down without their knowledge by LORD himself .
They all will perish.

LORD does not wish to appear before them, LORD will not give his DARSHAN to those people EVEN though they have DEVOTION.

Vali seemingly is posing a GREAT question of DHARMA to RAMA, but RAMA with mandasmita [half smile] answers , CAGING, CHAINING, KILLING from behind is APT punishment for those who are PRANIHINSAK [terrorists]

Rama says " you seem to know dharma, but didn't you yourself accept your entity as MRUGA an animal! why did you banish your own brother? how did you molest someone who is like daughter in law to you " [Sugreeva is younger brother, ELDER brother is like father, so Sugreeva 's wife RUMA is like daughter in law ie. daughter forcing oneself onto a daughter is animal like.

Rama says I am the ruler and have the right to punish one who does incest, and are evil and also those good who have wandered away from RIGHT PATH, that is why I killed you.

(16) Vishwaroopa of Bhagawan Sri Ramachandra

(Triumph of Sri Rama over Ravana)

Normally Vishwaroopa word is associated with Srikrishna avatara only. But even in RamaAvatara lord has shown Vishwaroopa of different kind astonishing to the entire world of humans devatas and rakshasas.

After the death of Indrajit, Ravana sent his moola bala [the core army] to fight the Vanara sena of Sri RAMA.

What was moolabala of Ravana?

Moolabala of Ravana was 36000 akshouhini in number. Each member of this army was as powerful as Ravana himself. These were unassailable by the boon of BRAMHA. These are huge in number Lanka had no space to keep it so Bramha had given another boon to hide them in a cave.

36000 akshouhini is a huge number [Note: many people feel Ramayana war was simple war with limited warriors! But, this is not true, the magnitude of Ramayana war was multitude times more larger and diffciult than Mahabharata war.

Mahabharta war was fought among only 18 akshouhini soldiers. But imagine 36000 akshouhini soldiers attacking simultaneously.] In few minutes Srirama killed entire moolabala. HOW?

Army Like an ocean of elephants with waves of chariots driven by horses like wild amphibians rushed towards a fire of volcano namely SRI RAM.

Like a flame of weapons surrounded by smoke of dust the army moved like the fire [sanvartak agni] during pralaya. Such army like a tornado swirled entire trees and vanara [monkeys] alike in its whirl. The entire Kapi sena succumbed in this davagni.

Seeing their army being rooted, fallen and perishing, Sugriva Neel and Angad ran to protect it. But their efforts seemed like a twig struggling in the tsunami. The boon of Bramha to the army of Ravana was making it unstoppable and slowly overpowering the monkeys were proceeding towards the lord Rama like a patang insect running towards the Fire. The army fought with Rama with shataghni, shakti, parigh shool, gada, khadga, tomar, pattish, bhindipala and arrows and astras.

This scene created various thoughts in the minds of people [according to the quality, nature of the soul, their thoughts

varied with respect to Sriram faced with 36000 X 108 crore army. It was one man versus **38880000 million** soldiers]

some thought How can one man fight with such a huge army?

while some others thought Perhaps Lord will win over this!

While knowledged thought Sriram will kill all these playfully#

According to the jeevas and their intrinsic nature, tamas souls doubted Ram's ability. Rajas souls were confused as regards to Ram and Satvik souls had complete faith in Ram. As Ram took his arrows onto his golden bow it brought happiness to suras and unhappiness to asuras.

In single instance Ram delivered infinite arrows, it hit some of the elephants in the head, some in the trunk and some in the legs and finished the army section by section even before it approached the Lord.

The soldiers on the Horses and chariots who never faced defeats earlier fell from their horses and chariots like the souls falling from swarga after exhausting punya. Lie terrific waves calming at the shores the waves of the soldiers emanating from the Ravana 's army silenced at the footsteps of RAMA. Just as the heavy rains settles the dust on the earth the infinite arrays of arrows from Ram settled the rows of soldiers with swords running towards him. THE HEADS OF Senapatis who could vanquish the Devatas in previous wars rolled due to the use of Javelins by Ram.

But, the onlookers could never see Rama taking the arrow, pulling the string or releasing the arrows towards the army, they could only see the Ram in a static position, at times they could see various positions of Rama.

Note: here the author of Mool Ramayana is explaining the existence of persistence of vision in humans. When killing crores of people the arrows have to be shot in multitudes and at a pace faster than the $1/10^{\text{th}}$ of a second. That means Rama was shooting arrows in less than the $1/10^{\text{th}}$ of seconds and he was shooting thousands in seconds, as human eyes cannot distinguish any events taking place within $1/10^{\text{th}}$ of the second, the events of RAMA taking arrows and releasing it through his bow were not witnessed by the onlookers, they could only see the army vanishing and dying but Rama was still to their eyes .

[for example, when a wheel with spokes is rotated with speed, the spoke becomes invisible]

Suddenly SRIRAM took in a single moment 100. 1000, lakh, crore, kharva, mahaouga number of arrows and released them without missing the aim.

sa yougapadyen shatam sahasram laksham cha saakshad
vilaksha eiva |
kotim cha kharvam cha mahaugam munchannishonesha ripun
jhaghaan||

This shloka of Ramayana shows that there were more than mahouga ie. 1000 crore soldiers which Rama killed in single attempt.

Then Even if he could kill these soldiers with his single roopa, Lord to show his prowess showed Vishwaroopa. This was different than the vishwaroopa of Srikrishna avatara. Srikrishna showed in one single roopa showed the entire universe, but here Sri Rama showed many infinite roopas at a single instance. Rama suddenly multiplied in his roopa.

Alli Nodidare RAMA illi Nodidare RAMA elli elli nodidaru RAMA|
Avanige iva RAMA ivanige ava RAMA | RAMA RAMA - |Sarvam
vishnumayam jagat|

Rama on the earth, Rama in space far away Rama, nearby
RAMa, Rama among the shatru sena. Rama among the
monkeys, everywhere there was Rama. There was no space
left where he could not be seen.

**Ramah purastat partopi ramo ramah param dikshu
vidikshu ramah |
ramairanatairiti vishvarupo nighnannaratin virraj ramah
||**

looking at Anant Rama and looking at infinite qualities in each
of the infinite Rama, devatas were happy and remained in a
meditative pose. Rooting the enemies Rama with lotus like
eyes and bluish hue of Indraneelamani was prayed by the
people gathered to witness this astonishing event.

Some Ram roopa were holding the arrows and bow, some were
destroying enemies, some were observing the war themselves.
This scene was very illusive to the three worlds [It was akin to
Krishna seen simultaneously with all 16108 wives]

Some Rakshas who had opened mouth to eat monkeys, Rama
had already shut them with arrows. Seeing the enemies
perishing some Rama roopas were clapping and enjoying.
Some were smiling. The presence of monkeys and their army
was really of no use to Sri Ram to fight Ravana. This
astonishing act of Rama established it.

As one lamp can lit the many lamps and all these lamps will
alight alike, so did Rama emanate from one roopa to infinite
Vishwaroopa. They were all equal and Rama only and no
different from him. As larger wick gave larger light and smaller

wick made smaller light so did the various roopas differed in size but yet they were all Rama and were no different from Lord Rama the supreme. They were deathless, beautiful and complete with infinite qualities.

Rama also merged all the roopas into one again just as all the wicks when brought together merge as single large lamp. Thus Lord proved he was special and different from others.

Ravana after hearing the destruction of his moolabala, prepared himself for his death. He was totally devastated. He proceeded to war. Ravana hit by the arrows of Rama fell unconscious for 48 minutes.

In the mean while Agastya muni came near Rama and asked him to recite AdityaHrudaya [Sriman Narayana as present in Surya] Adityahrudaya is vyakhyana for dheyasada ... dhyana shloka of Gayatri dhyana.

To show to the world that Adityahrudaya is best shatru mardan mantra Rama recited it and not that Rama could not kill Ravan without it. Rama himself is the light in the Sun. Ravana got up and used various astras on Rama. Sri Rama cut all the ten heads of Ravan. But they sprang back by the boon of Bramha. Earlier such an incident had never taken place, ie heads of Ravana had never been cut earlier by any devata or manav. So only to show that Bramha had given such a boon to Ravana Rama made scope for such event. Finally when all the devatas prayed, SRIRAM used Rama Bana and RAVANA fell to this very special arrow greater than Bramhstra .

The Mukhyaprana is the abhimani devata of Rama Bana. Thus after killing RAVANA it went into the earth and then came back to Rama. Thus, Rama showed he uses only Vayu to punish the evil in this world.

Ravana with the boon of Bramha had 10 to the power of 32 clones equally powerful as Ravan, hidden in a cave. They all came out of the cave and ran towards the Lord RAM to attack him.

RAM seemed to be still without movement, yet all the clones of RAVAN died one after the other with arrows even before they emerged from the cave. Hanuman explains;

RAMA was so fast in leaving arrows that it defied persistence of vision, thus he appeared still, yet within 1/10th of the second he applied crores of arrows to kill 100000000.....00000 (32 zeros) in few minutes. Yet he appeared to others as if he was still doing nothing.

Rama was none other than the invincible Supreme God Vishnu whose AchintyaAdbhuta Shakti is incomprehensible having inconceivable form and performing inconceivable actions (**achintyaAdbhutashakti**). This unfathomable attribute of Lord Vishnu is visible and displayed in all His incarnations.

Shambhuka Vadha

In the epic Ramayana we come across a story of Shambuka Vadha, a Shudra who was killed by Lord Sri Rama. Majority of the rationalist commentators of Ramayana are either silent on the incident or of the opinion that it was against the dharma. If the action of Prabhu Sri Ramachandra (who is saakshaat Maha Vishnu the Supreme God) who is an epitome of Dharma, Sri Madhvacharya (an incarnation of Vaayu who was himself Hanuma in Treta Yuga) wouldn't have mentioned about it in his magnum opus Mahabharata Tatparya Nirnaya.

In Chapter # 9 of MBTN, Sri Madhvacharya reveals/unearths/clarifies as follows...

*atha shUdratapashcharyAnihataM vipraputrakam |
ujjIvayAmAsa vibhurhatvA taM shUdratApasam || 9.19*

19. The Lord brought back to life the son of a Brahmana who had been dead on account of a Sudra performing penance, after killing that Sudra ascetic.

*jaN^ghanAmA.asuraH pUrvaM girijAvaradAnataH | babhUva
shUdraH kalpAyuH sa lokaxayakAmyaya ||9.20*

20. He was formerly an Asura named Jangha, who by gift of boon from Uma, was born as a Sudra with life extending over a Kalpa with a view to bring about the destruction of the world (by his penance as a Sudra).

*tapashchachAra durbuddhirichchhan mAheshvaraM padam |
ananyavadhyaM taM tasmAjjaghAna purushhottamaH || 9.21*

21. He, the evil minded one, performed penance, desirous of obtaining the place of Shiva. The Supreme Person therefore killed him who was unassailable by anyone else.

Shambuka who was performing penance was killed by Shri Rama not because he was a 'shudra tapasvi.' His intrinsic nature was that of an asura. He did penance to destroy the world. He wanted the 'Rudra Padavi' which was not meant for him. These were the reasons that Shri Rama killed him.

He had Parvathi's boon. He wanted to misuse it and get Shiva's status so that he could get her as his consort. This is also indicated in Valmiki Ramayana.

Sri Rama's return back to his abode Vaikunta...

As explained by Sri Madhvacharyaru in his magnum opus Mahabharata Tatparya Nirnaya (Chapter 9) Ramasvadhama Pravesa... (143 slokas)

This will put to rest all delusions about false stories/interpretations on Sri Rama's final journey on Earth, viyoga with Seeta Devi, Seeta Devi entering the Earth, Shambuka vadha etc. apart from the glorious rule of Lord Sri

Rama, Ramarajya etc. after his return to Ayodhya which forms part of the epic Ramayana – Uttarakaanda. Sri Madhwacharya reiterates that these are not prakshipt, but indeed they are TRUE and validates.

Please read this chapter from MBTN slokas with meaning & notes (sangraha) from the link given below ↓

<https://acrobat.adobe.com/id/urn:aaid:sc:AP:ed74819a-bd77-4b47-8b0e-364bc0c78291>

As explained by Sri GuruRayaru in Mahabharata Tatparya Nirnaya BhavaSangraha (sangraha)

प्राप्तः साम्राज्यलक्ष्मीम् प्रियतमभरतम् यौवराज्येऽभिषिच्य
स्वीयान् रक्षन् सुतौ द्वौ जनकदुहितरि प्राप्य यज्ञैर्यजन् स्वम् ।
सीताहेतोर्विमोह्य क्षितिजदितिसुतानर्थितो देवसन्धैः
सद्भिर्युक्तो हनूमद्वरद उपगतः स्वम् पदम् पातु रामः ॥ ९ ॥
ಪ್ರಾಪ್ತಃ ಸಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮೀಂ ಪ್ರಿಯತಮಭರತಂ ಯೌವರಾಜ್ಯೇಽಭಿಷಿಚ್ಯ
ಸ್ವೀಯಾನ್ ರಕ್ಷನ್ ಸುತೌ ದ್ವೌ ಜನಕದುಹಿತರಿ ಪ್ರಾಪ್ಯ ಯಜ್ಞೈರ್ಯಜನ್ ಸ್ವಮ್ ।
ಸೀತಾಹೇತೋರ್ವಿಮೋಹ್ಯ ಕ್ಷಿತಿಜದಿತಿಸುತನಾರ್ಥಿತೋ ದೇವಸಂಧೈಃ
ಸದ್ಭಿರ್ಯುಕ್ತೋ ಹನೂಮದ್ವರದ ಉಪಗತಃ ಸ್ವಂ ಪದಂ ಪಾತು ರಾಮಃ ॥ ೯ ॥
prAptaH sAmrAjalakShmIM priyatamabharataM yauvarAgyE&bhiShichya
sviyAn rakShan sutau dvau janakaduhitari prApya yaj-jairyajan svaM ।
sItAhEtOrvimOhya kShitiJaditisutanArthitO dEvasaMghaiH
sadbhiryuktO hanUmadvarada upagataH svaM padaM pAtu rAmah ॥ 9 ॥

Translation:

May Lord Rama protect us, who

- after becoming the king of Ayodhya, had his beloved brother Bharata coronated as the Crown prince;
- protected everybody as his own near and dear;
- begat two sons from Janaka's daughter (Janaki or Sita)
- performed many sacred sacrifices directed towards Himself;

- deluded vile demons born on Earth in the matter regarding Sita;
 - was requested by the assemblage of gods (to return back to Vaikuntha);
 - granted Hanumanta his desire (of ever-increasing devotion) and went to his abode (Vaikuntha),
- accompanied by good people.

Notes:

There is no viyOga or separation between LakShmi and Narayana, in their moola roopas and their incarnations. This is one of the cardinal principles of shaastra. So the act of Rama abandoning Sita is only pretense and meant to delude evil souls. The MBTN clarifies that Sita stayed with Rama, in a form invisible to humans. Rama had to do this only because some asuras had obtained a boon from Brahma that their death could only happen when there was a separation between LakShmi and Narayana.

By using the phrase 'sviyaan', Rayaru gives us a glimpse into the magnanimity of Lord Ramachandra. Most kings draw a distinction between the subjects they rule over and the members of their inner circle (family members, close friends etc). There was no such distinction in Rama's rule. He protected everybody, treating them with the same love and affection as a dear family member. Everybody was 'sviyaa' (mine), there was no 'paraayaa' (somebody else's).

One of the many duties of a king is to perform many yagnas for the sake of the benefit of the kingdom. Rama too did this, as he had to set a good example for other kings. However, since he is the Almighty Lord and there is nobody equal or above Him, all his yagnas were directed towards Himself!

Acharya ends the description of Ramaavataara here and moves on to Vyaasa and Krishna avataaras.

An excerpt from Sri Ramacharitrya Manjari rendered by
Mantralaya Guru Sarvabhoma Sri Raghavendra Swamy

Source: shri gururAja saMputa – Volume 1 – published by
mantralaya matha

यज्ञं तन्वन् त्रिकोटीन् व्यतुदत भरताद्योऽसुरानीशवाक्याद्
यास्यन् धामात्रिपुत्रं भुजिमथ स नयन् आत्मसूनु स्वराज्ये ।
कृत्वा श्रीह्रीहनूमदधृत विमलचलच्चामरच्छत्रशोभी
ब्रह्माद्यैःस्तूयमानो निजपुरविलसत्पादपद्मोऽवतान्मान् ॥

yajnaM tanvanstrikoTeen vyatudata
bharatAdyo&surAneeshavAkyA-
dyAsyan dhAmAtriputraM bhujimatha sa nayannAtmasUnU
svarAgyE |
kRutvA
shreehreehanUmaddRutavimalachalacchAmaracchatrashObhee
brahmAdaiH stUyamAnO
nijapuravilasatpAdapadmO&vatAnmAM ||

Meaning...

LORD rAma performed the ashwamedha yajna. LORD rAma then sent bharata to gandharvapura and got three crore asuras killed.

LORD then listened to the request of Rudra and assured him of HIS return to ShwEta dweepa. He satisfied the demands of sage dUrvAsa and fed him extremely satisfying bhOjana.

LORD rAma made HIS sons i.e. Lava and Kusha as the head of the Kingdom and headed north to HIS abode i.e shwEta dweepa. There HE was surrounded by shrI and hrI forms of

mahAlakshmi on two sides and were fanning him with chAmara.

Lord hanUmAn was holding the white umbrella for the LORD while brahma, rudra and other dEvatas were singing praises of the LORD, who was resting in joy.

May such a LORD always protect me!

Notes:

- LORD rAma got sugreeva and all other kapees and other Kings to ayOdhya and performed the ashwamEdha yaaga for one year.
- The 3 crore asuras were actually gandharva-putras and were known as shailooShas. The king of kaikeya desha sent a request to the LORD through a person called girisEna for protection from these demons. LORD got them killed through bharata.
- In order to request HIS return, the devatas requested rudra to speak to LORD rAma.
- Around the same time, rudra, in his other form as sage dUrvAsa came to rAma's abode. He demanded that he needs fresh food that is already ready (stale food won't do, and he can't wait for food to be cooked). LORD just extended HIS hand and produced a huge variety of fresh food and fed the sage to his satisfaction.
- Lava was the avatara of Indra; Kusha was the avatara of agni.

TITBITS

Did U know? Lord Sri Raama had a sister by name Shanta, daughter of Kousalya Devi & Dasaratha. She was wife of

Rishyashrunga Muni who did Pourohitya for PuthraKaameshti Yaaga performed by Dasaratha Maharaja.

Kuladevata of Ikshvaku dynasty in which Lord Sri Rama was born is RANGANATHA SWAMY (Sri Rangam).

Dasaratha was an incarnation of Swayambhuva Manu. Dasaratha was 60000 years old when Sri Rama was born.

Lord Sri Rama's younger brother Bharata drove the chariot of Sri Rama in the streets of Ayodhya when Sri Rama landed there after 14 years of exile.

Mithilanagara is in modern Bihar the area around Vaishali, Madhubani. Dharbhanga is Videha nAgari.

Hampi within whose territories Nava-Brundavana is situated is considered as a part of the erstwhile legendary Kishkindha Nagara of the epic Ramayana period ruled by the great Vanara King Vaali and later by his brother Sugreeva. Lord Hanuman associated with Vanara King Sugreeva dwelled at this place and it is believed that Lord Sri Rama had met Sri Hanuman for the first time in this region. Lord Sri Rama and his brother Sri Lakshmana during the course of their search for Goddess Sita Devi stayed in this region for some time. Some of the legendary names of Ramayana period that we hear like Maalyavantha Parvatha, Rishyamooka Parvatha are believed to be in this region.

Anjanaadri parvatha (birth place of Lord Hanuman) on the banks of TungaBhadra at Chakratheertha (Hampi);

Sacred theerthas like Chakra Theertha, Pampa Sarovara are located in this belt apart from the sacred river Tungabhadra. With so much of sanctity attached behind this place these Saints had chosen this highly sacred and serene place for their final journey on this Earth.

Lord Sri Ramachandra sojourn at Madhavaram (near Mantralayam) during his Vanavaasa; the stone on which Lord Sri Raama rested became the fort of Sri GuruRaayara Moola Brundavana on the banks of TungaBhadra;

Sri Seetha Laxmana sametha Sri Kodanda Rama temple installed by Vanara King Sugreeva on the banks of TungaBhadra river at Chakratheertha (Hampi);

Sri Rama's body was green in colour. He was 28 ft in height.

In general, the height of the people during Tretayuga was 21ft. and life span used to be 10000 years. Cultivation of crops used to be eight times in a year.

Rama killed 10 to the power 32 Ravana's (moola bala) in one micro second.

MAHIJA is the name of Goddess Sita Devi (Mahi = Earth; Ja = Born)

अथ मे कृषतः क्षेत्रं लाङ्गूलादुत्थिता मया।
क्षेत्रं शोधयता लब्धा नाम्ना सीतेति विश्रुता॥1.66.13॥

Thereupon while I was ploughing and cleaning the (sacrificial) ground, Sita, a well-known name, was lifted up by the blade of the plough. Thus she was obtained by me.

भूतलादुत्थिता सा तु व्यवर्धत ममात्मजा।
वीर्यशुल्केति मे कन्या स्थापितेयमयोनिजा॥1.66.14॥

Arisen from the earth and not from a mother's womb, she grew up as my daughter. I made a stipulation that (this shall be the means to win this maiden as a gift) this shall be given in marriage only to the prince whose prowess is fully tried.

It was incidental that three major events viz. birth; marriage and coronation in the life of Lord Sri Rama are said to have taken place on this sacred day of Chaithra Sukla Navami in different periods. That's why so much significance and sanctity is associated with Sri Rama Navami festival.



Sri Lanka Vs Lanka... Sri Lanka is not Lanka of Ramayana kaala. It is Simhala Dweepa. Lord Sri Rama himself destroyed the bridge to prevent humans entering Vibheeshana Raajya. Even today Vibheeshana is ruling Lanka. A Chakra has been placed at the entrance of Lanka which does not show it. There is no way to see or go to Lank by humans. Lanka is straight down along the Central line passing through North Pole and Ujjain (India) till Antarctica beyond.





శ్రీమద్రామాయణంలోని లంక, శ్రీలంక (సింహళము) ఒకటి కాదా?

పుచ్చా శ్రీనివాసరావు

శ్రీమద్రామాయణం, ఇతర గ్రంథాలను పరిశీలిస్తుంటే సుమారు 54 సంవత్సరాల క్రితం ముద్రించబడ్డ 'బ్రహ్మాండ సృష్టి విజ్ఞానం' అనే అపూర్వమైన గ్రంథం పరిశీలనలోకి వచ్చింది. (దీనిని రచించిన వారు కీ.శే. కోట వేంకటాచలంగారు. శ్రీ వేంకటాచలంగారు బహుభాషాకోవిదులు, జ్ఞానసంపన్నులు. విశేషంగా శ్రమించి అనేక గ్రంథాలు పరిశీలించి అద్వైతబోధిని, నిర్విచారజీవనం, మానవ సృష్టి విజ్ఞానం, కలిశక విజ్ఞానం, అభాస త్రిస్తవం అనే గ్రంథాలు రచించారు. వీరి రచనలలో అనేక రుజువు లతో చక్కగా విషయాలను విశదీకరించిన తీరు అద్భుతంగా ఉంటుంది.)

బ్రహ్మాండ సృష్టి విజ్ఞానంలో సేతువు, లంకాద్వీప స్థల నిర్దేశం అనే వ్యాసంలో చక్కగా ఈ సందేహాన్ని సోదాహరణంగా వివరించారు.

రావణుడు మరికొందరు రాక్షసులతో భూలోకం లో అనేక ప్రాంతాలను జయించి రాజ్యపాలన చేసారు. అందులో రావణుడు లంకాద్వీపాన్ని కుటేరుని నుండి స్వాధీనం చేసుకుని దాన్వేతాకుండా అనేక దక్షిణ దేశాలను ఆక్రమించి తన అధికారం

చెలాయించినట్లు రామాయణంలో చెప్పబడింది. ఈ లంకా ద్వీపం, మనకు కనపడుతున్న "సింహళం" (ఈ నాటి శ్రీలంక) ద్వీపమనే అందరూ అనుకుంటున్నారు. ఇది శ్రీలంక కాదని ఇది వేరే ప్రదేశంలో ఉందని శ్రీమద్రామాయణ, మహాభాగవతాది గ్రంథాలలో చెప్పబడింది.

శ్రీమద్భాగవతం 5-2-58వ శ్లోకంలో ఇలా చెప్పబడింది. 'రాజా! సగర చక్రవర్తి తనయులు తమ యజ్ఞాశ్రమును అన్వేషిస్తూ ఈ భూమిని నాలుగు వైపుల తవ్వారు, దానిచేత ఈ జంబూ ద్వీపం అంతర్గతములైన ఎనిమిది ద్వీపాలుగా విచ్ఛేదించబడి కొందరు అంటున్నారు. అవి 1. స్వర్ణ ప్రస్థం, 2. చంద్ర శుక్లం, 3. ఆవర్తనం, 4. రమణకం, 5. ముందరహరిణం, 6. పాంచజన్యం, 7. సింహళం, 8. లంక అనేవి. ఈ విధంగా నేను గురుముఖాన విన్న విధంగా, జంబూద్వీప వర్తనం నీకు వినిపించి తిని అని శ్రీ శుకులు, పరిక్షిత్తుతో చెప్పినట్లు చెప్పబడింది. ఇందులో 7వది, 8వది అయిన సింహళం, లంక వేరువేరైన తెలుస్తోంది. అయితే లంక ఎక్కడ?

కిష్కింధకాండ 41వ పర్వ 8 నుండి 25వ శ్లోకాలలో సుగ్రీవుడు సమస్త వానర వీరులను నాలుగు దిక్కులకు వంపుతున్నప్పుడు ఆయా దిక్కులలోని దేశాలను అందిలి జననమూహాలను గురించి వివరంగా చెప్పి, హనుమదుడులను దక్షిణం వైపు పంపినప్పుడు, వింధ్య పర్వతశ్రేణి నుండి కన్యా కుమారి అగ్రమువరకు, ఆ తరువాత దక్షిణ సముద్రం లోని లంకకు పోయి సీతాన్వేషణం చేయమని చెప్పినట్లు చెప్పబడింది. దీని విశేషాలు పరిశీలించండి.

"అగస్త్య మహర్షి మలయపర్వతంపై ఉన్నందున వారి ఆశీస్సులు తీసుకుని, తామ్రపర్తి నదిని దాటి మహేంద్రపర్వతం, సముద్రం కలిసేచోటు వరకు

వెళ్ళి వెతకండి. తరువాత దక్షిణ సముద్రంలో వంద యోజనాలు దూరంలో కల "లంక" అనే ద్వీపం రావణునిచే పాలించబడుతోంది. అక్కడ చాలా జాగ్రత్తగా వెదకమని సుగ్రీవుడు కిష్కింధ నుండి లంకవరకు గల మార్గాన్ని చక్కగా వివరించాడు.

శ్రీరాముడు, లక్ష్మణునితో మర్కటాలం గడిపిన 'ప్రతవణ పర్వతం' కిష్కింధా పట్టణానికి పశ్చిమ దిక్కులో ఉంది. కిష్కింధ ఈ నాటికర్ణాటక రాష్ట్రం లోని హోస్సేటకు 12 కిలోమీటర్ల దూరంలో (హంపి విజయనగరం సమీపంలో) ఉంది. ఇది 15 డిగ్రీల ఉత్తర అక్షాంశంపై ఉంది. ప్రతవణ పర్వతం ఇక్కడే ఉంది. ఈ కొండల ఉత్తరవరుసకు వింధ్య పర్వతవరుస అనే పేరు ఉంది. దీన్ని మరింత వివరంగా ఆ ప్రాంత భౌగోళిక స్థితి ఆధారంగా ఇలా చెప్పారు. పశ్చిమ కనుమల్ని నాలుగు భాగాలు చేస్తే 1) పర్వత ప్రారంభం నుండి 15 డిగ్రీల ఉత్తరఖండం వరకు వింధ్య పర్వతాలని, 2) ఇక్కడనుండి దక్షిణాన పాలఘాట్ వరకు సహ్యాద్రి పర్వత శ్రేణులని, 3) పాలఘాట్ లోయ నుండి తామ్రపర్తి నది వరకు మలయ పర్వత శ్రేణి, 4) తామ్రపర్తి నుండి దక్షిణ సముద్రం వరకు మహేంద్రపర్వత శ్రేణిగా చెప్పబడింది.

మహేంద్ర పర్వతం కన్యాకుమారి అగ్రంపర్వ సముద్రాన్ని కలిసే ప్రదేశంగా చెప్పవచ్చు. ఇక్కడ నుండి లంక 100 యోజనాలు, (యోజనం అంటే 4.91667 మైళ్ళు, వందయోజనాలు అంటే 492 మైళ్ళు లేదా 791.261 కిలోమీటర్లు) హనుమ దాడులు సీత కనిపించకపోవడంతో నిరుత్సాహం గా ఉన్న సమయంలో వారికి సంపాతి కనపడి ఇలా అన్నాడు. నేను రావణుడు, సీతను లంకవైపు తీసుకుని వెళ్ళడం, ఆమె దుఃఖిస్తూ ఆభరణాలు తీయడం చూసాను. లంక ఇక్కడకు వంద యోజనాలు (అనగా దక్షిణ సముద్రానికి ఉత్తరం

తీరంవైపు) దూరంలో ఉందని, తాను ఆహారం నిమిత్తం రోజూ అనేక దూరప్రాంతాలకు పోయిరావడం వలన లంక దూరం చెప్పతున్నానని చెప్పాడు.

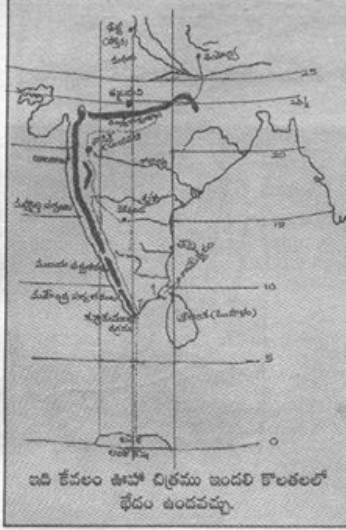
(నిరక్షరేఖనుండి ఉత్తరతీరం అనగా కన్యాకుమారి అగ్రం వరకు 8డిగ్రీలు ఉంది. డిగ్రీకి 69.5 మైళ్ళు చొప్పున 556 మైళ్ళు. కనుక లంక నిరక్షరేఖకు ఉత్తరం ఒక డిగ్రీ ఎగువనుండి దిగువ వరకు వ్యాపించి ఉంది. సింహళం, కన్యాకుమారి అగ్రమునకు తూర్పుగా ఉన్నదే కాని దక్షిణంగా లేదు. ఇక్కడ నుండే హనుమంతుడు సముద్రాన్ని దాటి లంకకు ప్రయాణమయ్యాడు.

అదే విధంగా యుద్ధకాండ 4వసర్గ 23 నుండి 103 శ్లోకాలు పరిశీలిస్తే అనేక విషయాలు తెలుస్తాయి. శ్రీరాముడు సుగ్రీవునితో, వానర సైన్యంతో దండయాత్రకు బయలుదేరి కిష్కింధకు పశ్చిమంగా దక్షిణమున ఉన్న సప్తపర్వతానికి పచ్చి అక్కడనుండి దక్షిణంగా మలయ, మహేంద్రపర్వత శ్రేణుల్ని దాటి వానర ప్రముఖులతో దక్షిణ సముద్రపు ఒడ్డున కూర్చుని లంకకు వెళ్ళడానికి సముద్రం దాటడం గురించి చర్చించాడు. శ్రీరాముని ఆజ్ఞవల్ల నలుడు లంకకు సేతువును నిర్మించినట్లు తెలుస్తోంది. (యుద్ధకాండ 17 నుండి 22 వరకు ఈ కారణాల వల్ల మహేంద్రపర్వతం సముద్రం కలిసిన కన్యాకుమారి అగ్రం 8 డిగ్రీల ఉత్తర అక్షాంశం నుండి లంకకు సేతువు నిర్మించబడింది. (పటము పరిశీలించండి)

హనుమదాదులు కాని, శ్రీరామచంద్రుడు కాని పశ్చిమ కనుమలు దాటి తూర్పుగా సమభూముల లోకి వచ్చినట్లు ఎక్కడా ఆధారం లేదు. రామేశ్వరం లో కొండలు లేవు, మహేంద్రగిరి లేదు. అందువల్ల సేతునిర్మాణం రామేశ్వరంలో జరగలేదు. రామేశ్వరం నుండి లంక 50 మైళ్ళు లోపే, మన దేశానికి దక్షిణభాగంలో అంటే మహేంద్ర పర్వతం సముద్రం లో కలిసే ప్రదేశం అయిన కన్యాకుమారి అగ్రానికి సింహళం తూర్పులో ఉంది. కాబట్టి 'సింహళద్వీపం' (ఈనాటి శ్రీలంక) రామాయణకాలం నాటి లంక కాదు.

దీనికి మరో ఉదాహరణ- భూమధ్యరేఖ (సెంట్రల్ మెరిడియన్) లంక, కన్యాకుమారి, ఉజ్జయిని, కురుక్షేత్రం (ఢిల్లీ) మీదుగా ఉన్నట్లు మహాభారతంలో భీష్మపర్వం ఆరవ అధ్యాయంలో చెప్పబడింది. తిరువానలూరు వాస్తవ్యులైన శ్రీరామ

వనవాసమునకు బయలుదేరినది మొదలు లంకలో యుద్ధము చేసి, తిరిగి అయోధ్య వరకు ప్రయాణించిన మార్గము (ఉపోచిత్రము)



హనుమదాదులు కాని, శ్రీరామచంద్రుడు కాని పశ్చిమ కనుమలు దాటి తూర్పుగా సమభూముల లోకి వచ్చినట్లు ఎక్కడా ఆధారం లేదు. రామేశ్వరంలో కొండలు లేవు, మహేంద్రగిరి లేదు. అందువల్ల సేతునిర్మాణం రామేశ్వరంలో జరగలేదు.

సుబ్బుకాస్త్ర గారు తాను వ్రాసిన "సేతు నిర్ణయము" అనే గ్రంథంలో సేతువు కన్యాకుమారి వద్దనే అని నిర్ణయించారు. కాబట్టి కన్యాకుమారి అగ్రానికి దక్షిణంగా సముద్రంలో నూరుయోజనాల దూరంలో రావణ లంక ఉంది అనేది నిర్వివాదాంశం.

ఇక జ్యోతిశ్శాస్త్రం ప్రకారం పరిశీలిస్తే యుగ ప్రళయం తరువాత గ్రహాలన్నీ మేషరాశినుండి ప్రయాణం సాగించి తిరిగి మేషరాశిలో కలుసుకోడానికి పట్టే కాలాన్ని మహాయుగం అంటారు. అంటే 43,20,000 సంవత్సరాల కాలం పడుతుంది. అప్పటికి లంకా ద్వీపమున్న నిరక్షరేఖ సరిగా నెత్తిమీద ఉంటుంది. ఆధునికుల లెక్కప్రకారం తూర్పు రేఖాంశం 77పై లంకాద్వీపం ఉంది.

ఇండియా పటం చూస్తే 77 డిగ్రీల తూర్పు రేఖాంశంపై కన్యాకుమారి, ఉజ్జయిని, ఢిల్లీలు ఉంటాయి. హన్స్ నాపురం (ఢిల్లీ) 28N39, 77E13, ఉజ్జయిని 23N11, 75E50, కిష్కింధ (హోన్ పేట) 15N 20 76E25, కన్యాకుమారి 8N10, 77E26 అక్షాంశ, రేఖాంశాలమీద ఉన్నాయి. దీన్ని ఆధారంగా చేసుకునే భారతీయులు 360 డిగ్రీలుగా ఖగోళాన్ని విభజించారు. దీనినే "లంక రేఖ" అంటారు. అందువల్లనే ఈ రేఖమీదనే చంద్ర వంశపు రాజులు, విక్రమాదిత్యుని వంశపు రాజులు తమ ముఖ్యపట్టణాలు నిర్మించుకున్నారు. తమ అబ్బి రేట్టరీలు (వేధశాలలు) నిర్మించుకున్నారు. ఇవన్నీ క్రోడీకరిస్తే రామాయణంలోని రావణుని లంకరేఖ మీద ఢిల్లీ, ఉజ్జయిని, కిష్కింధ, కన్యాకుమారి అగ్రములు ఈ యామ్యోత్తరరేఖకు సమీపంలో ఉన్నాయి. అయితే రామేశ్వరంలోని ఆదాముబ్రిడ్జి అనేది శ్రీరామునిచే నిర్మించబడినది కాదు. అది ఇటీవల పాండ్యరాజులచే కట్టబడిన చిన్న వంతెన. ఆ కాలంలో ఎక్కువలోతు లేకపోవడంతో తేలికగా కట్టబడింది. అసలైన సేతువు కన్యాకుమారి వద్ద దక్షిణం వైపు 7 1/12 డిగ్రీల దూరంలో 492 కిలోమీటర్ల దూరం వరకు వ్యాపించి ఉంది. (నిర్మించబడింది).

సగర చక్రవర్తి కాలం ఇప్పటికి 5,10, 28,505 సంవత్సరాలు. ఆ కాలంలో అప్రికాకు తూర్పు దక్షిణాలుగా అమెరికా వరకు కొంతభాగం అనగా భారత వర్షంలో కొంత, కింపురుష, హరి వర్షముల లో తూర్పుభాగం, భద్రాశ్వవర్షం అంతా, ఇరావృత వర్షంలో తూర్పుభాగం, రమ్యక, హిరణ్యక, కురు వర్షాలలో పశ్చిమభాగం సముద్రంలో మునిగి పోయిందని, ఈ ప్రాంతమే ఈనాటి పసిఫిక్ మహా సముద్రమని చెప్పబడింది. ఇక శాస్త్ర పరిశోధనలలో "లేమూరియా" అనే గొప్ప భూఖండం పసిఫిక్ మహాసముద్రంలో మునిగిపోయిందని దాని అవ శేషాలే మెడగాస్కర్ నుండి అమెరికా వరకు గల ద్వీప సమూహాలని ఆ కాలం రమారమి 5కోట్ల సంవత్సరాలని చెబుతున్నారు. ఈ లెక్కలకి పురాణాలలోని లెక్కలకి సరిగా సరి పోతోంది. శ్రీతాయుగాంతంలోనో, ఆ తరువాత లంక సముద్ర గర్భంలో కలసి ఉండవచ్చు.



When did Ramayana Happen? (Sangraha - edited) (Based on Hindu Puranas & Kalaganana)

There have been several attempts to date the Ramayana. These usually revolve around the reporting of the position of the constellations, the sun, the moon, and the planets from the Valmiki Ramayana and map it using Astronomy. This effort included an attempt to use planetarium software some 10

years ago. This proposed a date of 19,000,000 years ago. That is correct — 19 MILLION YEARS AGO! Modern man who is scientific by nature cannot believe this. So, they started cutting corners and they came up with a time period between 7,500 to 10,000 years ago when 80% of the planetary positions matched. But is this right? Why cannot we say it is really millions of years old? Why are we stuck in this paradox of having to satisfy Western Historians and Modern Scientific thought who cannot who cannot conceive of a civilization that existed that far ago?

For this to be real, we have to add additional features and more research is required. The mind set of modern scientists has to change, they have to be more open. This also means recalibrating instruments (carbon dating anyone?) to check for these settings. In many cases it also means coming up with new instruments that can go back that far in time! So, I will stick to why I think the Ramayana is really millions of years old. These are mere pointers and I say pointers because who really knows? There is no physical evidence or archaeological evidence.

There is a pointer in the Vayu Purana. (Chapter 70, Sloka 48) says Rama appeared in the 24th treta yuga of Vaivasvata Manu. The specific sloka...

त्रेतयुगे चतुर्विंशे रावणस्तपसः क्षयात् ।

रामं दशरथिं प्राप्य सगणः क्षयमीयिवान् ॥

tretayuge chaturvinshe ravanastapasah kshayat ।

ramam dasharathim prapya saganah kshayamiyavan ॥

In the twenty-fourth Tretayuga, owing to the cessation of merits of his penance, he (Ravana) met Rama, the son of Dasaratha, and attained to doom along with his clan.

There is another pointer in the Matsya Purana, another source potentially written by a different sage in a different time period. This also says that Rama appeared at the end of the 24th treta yuga of vaivasvata manu. (Chapter 47, slokas 245).

चतुर्विंशे युगे रामो वसिष्ठेन पुरोधसा ।

सप्तमो रावणस्यार्थं यज्ञे दशरथात्मजः ॥

chaturvimshe yuge ramo vshistena purodhaSA ।

saptame RAvanasYArte yagye dasharTHAtmjH ॥

According to both Vayu Purana and Matsya Purana, Ramayana took place in the 24th treta yuga. Based on Hindu Kaalaganana,

Duration of four Yugas called one Maha Yuga is 43,20,000 human years determined as follows...

- Krutha Yuga (1728000 years)
- Tretha Yuga (1296000 years)
- Dwapara Yuga (864000 years)
- Kali Yuga (432000 years)

Duration of Dwapara Yuga + Kaliyuga in 24th Maha-Yuga = 12.96 lakh years.

Duration of 25th + 26th + 27th Maha-Yugas = 129.60 lakh years

Currently we are in 28th Maha Yuga – Duration of Krutha, Tretha, Dwapara Yugas have passed through = 38.88 lakh years. We are in 28th Kaliyuga, 0.05 lakh years have passed through in the current Kaliyuga.

Tabulating the above – 12.96 + 129.60 + 38.93 = 181.49 lakh years = 18.15 million years + Duration of years that have elapsed in 24th Tretha Yuga after the birth of Lord Sri Rama.

[Rama lived for 13000 years]. Accordingly, Lord Sri Rama's period was approx. 18.15 million years ago.

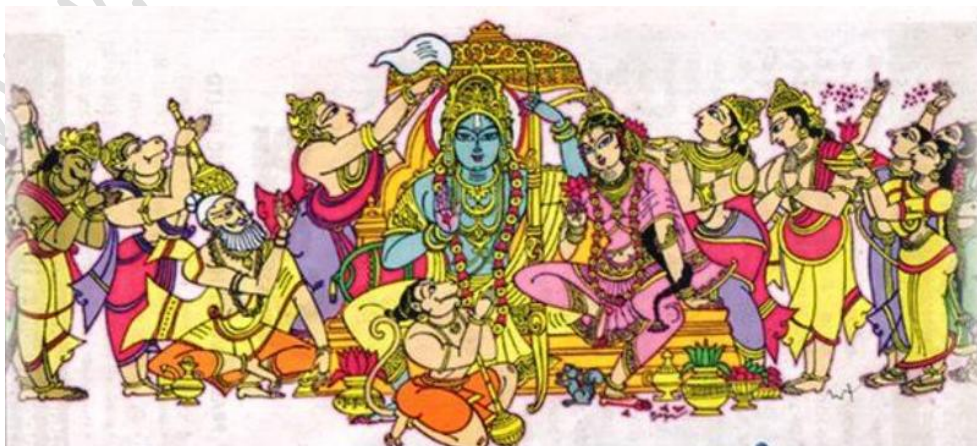
Related script on KAALAGANANA (Reckoning of TIME) from my desk readers may like to read from PDF Link

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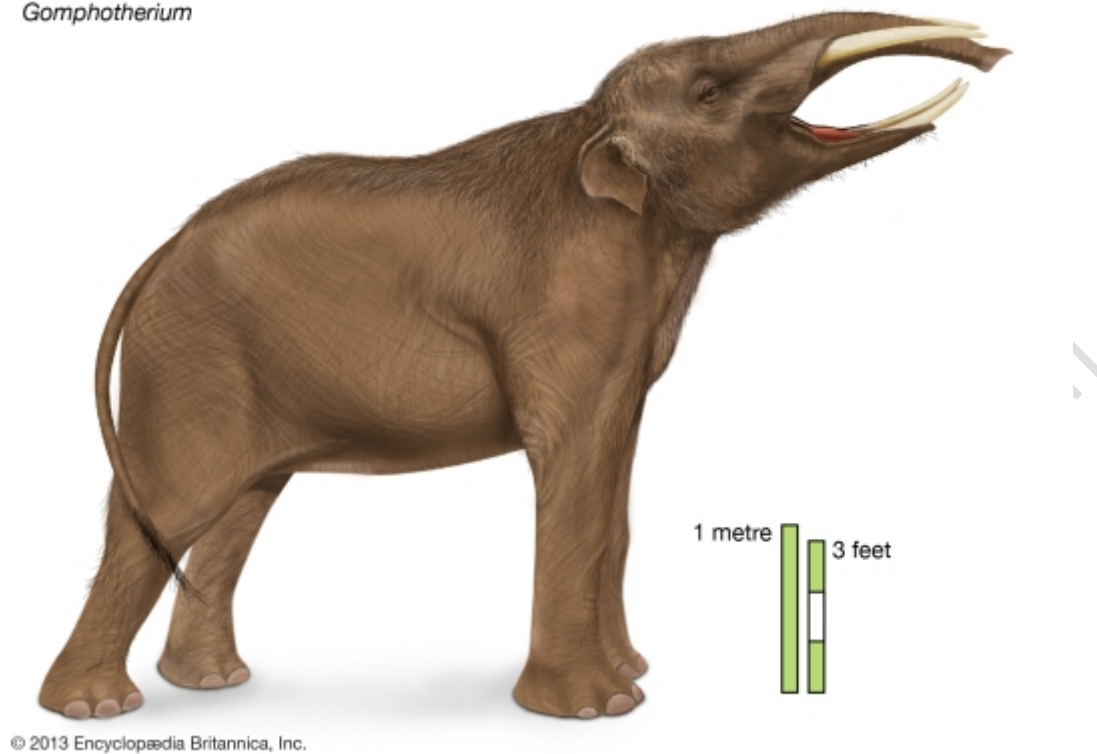
What was the state of the earth at this time 18,148,000 years ago?

The geography of earth at that time was pretty much as it is today. It was the Miocene epoch. Much of Europe, North America, Australia, Asia north of Mount Everest, and South America were pretty much as it is today. Grasslands and kelp forests made their appearance. The expansion of grasslands is correlated to a drying of continental interiors as the global climate first warmed and then cooled. And all scientists agree that there was life!

In terms of animal life, Britannica Encyclopedia has an interesting article on an animal called Gomphothere. This animal looks like the modern-day elephant but with 4 tusks. They were also 18 to 25 feet tall. Modern excavations have proved that these animals were present all over the world and not just in India and Africa.



Gomphotherium



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The Encyclopedia states that

Gomphotheres inhabited grasslands, forests, and marshes, with some species evolving highly specialized teeth for grazing and browsing in each environment. Similar to modern elephants, gomphotheres had a trunk, or proboscis, which developed from the nose and upper lip. Some species had elephant-sized trunks, whereas others had shorter, tapirlike snouts. Gomphotheres also possessed tusks (which were modified second incisors extending downward from the upper jaw), and most species also had a second set of two tusks that extended upward from the lower jaw.

Why is a four tusked elephant so important? Because there are several places in the Valmiki Ramayana, where Sage Valmiki refers to this. Some of these are provided below:

Valmiki Ramayana Sundara Kanda Chapter 4, Hanuman sees the palace of Ravana. As he is entering this area, Here Maharishi Valmiki says Hanuman sees:

रथैः यानैः विमानैः च तथा गज हयैः शुभैः ।

वारणैः च चतुः दन्तैः श्वेत अभ्र निचय उपमैः ॥५-४-२७॥

Chariots, vehicles, ariel-cars, decorated by elephants and horses. And great elephants with four tusks.

And again, in Sundara Kanda Chapter 9, as Hanuman is approaching the palace of Ravana he sees:

उत्तमम् राक्षसावासम् हनुमानवलोकयन् ।

आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम् ॥५-९-४॥

चतुर् विषाणैर् द्विरदैः त्रिविषाणैः तथैव च ।

परिक्षिप्तम् असम्बाधम् रक्ष्यमाणम् उदायुधैः ॥५-९-५॥

Thereafter, Hanuman the glorious one neared and observed the best residence of Rakshasas and the house of Ravana, containing elephants with four tusks and also those with three tusks, those with two tusks and still not crowded. It was protected by soldiers bearing raised weapons.

And again in Chapter 27, where Trijata is describing her dream, she says:

रामेण संगता सीता भास्करेण प्रभा यथा ।

राघवश्च मया दृष्टश्च तुर्दष्टं महागजम् ॥५-२७-१२॥

"Seetha came together with Rama like the light with the Sun. Rama also was seen by me to be mounted on a great elephant with four tusks and equalling a mountain and Rama wandered together with Lakshmana."

And again, in the same chapter, Trijata describing the triumphant procession of Vibhishana as King of Lanka:

शङ्खदुन्दुभिनिर्घोषैर्नृतगीतैरलङ्कृतः ॥५-२७-३२॥

आरुह्य शैलसंकाशं मेघस्तनितनिस्वनम् ।

चतुर्थन्तं गजं दिव्यमास्ते तत्र विभीषणः ॥५-२७-३३॥

चतुर्भिः सचिवैः सार्धं वह्नायसमुपस्थितः ।

“Vibhishana is there adorned with the sound of conch shells and kettledrums, with dances and songs, ascended a best elephant equalling a mountain with the sound of a thundering cloud, with four tusks. He approached the sky together with four ministers”

Sage Valmiki’s description of India is very much current today. The times gone, the memory of Rama is very much alive. In India itself, there are places from Ayodhya to Nepal and extending all the way to Rameshwaram, associated with Lord Rama. The local rulers over time have tried repeatedly to change the names but to no avail — the original names are well recognized and used.

We still talk about Rama-Rajya today! This is the time when the rule was so just that everyone, even thieves, prospered! Could this talk be just talk or wishful thinking?

Then why do we consign Ramayana to the status of a myth and not history? Why not we let our imagination soar and accept the fact that Ramayana did indeed happen and some form humans existed 18 million years ago? Today scientists are talking about human existence from 300,000 years ago. But the literary evidence from our own Ithihasas and Puranas says that Rama existed 18 or 19 million years ago! It is time that modern science looks at this literary evidence coupled with the archeological evidence (with properly calibrated tools) they love, and not simply put something down because it sounds so far-fetched!

VALMIKI **(Sangraha)**

Valmiki's real name was Ratnakara. He was the son of Prachetasa, a sage. Before this Valmiki was a robber by profession. Later with the teachings of Maharshi Narada he became a Rushi.

What is Valmiki – Valmika in Devanagari means "ant- hill"

Once when he was a very young boy, he had gone to the forest playing and was lost in the forest. His parents searched for him but could not trace him. They thought that the boy has been eaten by some wild animals. An hunter and his wife took the child and brought up the child as if their child. He was taught of the hunting and he learnt it fully. Later, the boy grew young and he was married to a girl from another hunter family. He got children also. When Ratnakara's family grew with the addition of children, he felt it uneasy to maintain his family with the little income. So, he took to a new profession of Robbery and went on attacking the people for money.

One day Maharshi Narada who was singing in praise of Srihari with Mahati named Veena, was passing nearby. Ratnakara, the hunter saw him, attacked him, shouted and demanded whatever he has, lest he shall break his head. Narada was not frightened and told him that he has only the Veena, which he offered to give. Ratnakara saw the smiling, innocent face of Narada who was never frightened and was astonished at this. On seeing Narada's face, Ratnakara's cruel mind also melted with kindness. Narada Maharshi sat beneath a tree and was singing Harinama sankeertana.

Narada Maharshi told Ratnakara that robbing and killing of animals is sinful job and asked him to give up that profession. Narada Maharshi told him to ask his parents, wife and children as to what profession – Robbery is a sin or not? Ratnakara thought Narada Maharshi is trying to escape from him by

sending him to his parents and tied Narada with a rope to a nearby tree and went to his house.

He asked his father "I have been feeding you all by robbery and hunting. Is it a sinful job?". His father told him that they are not happy with his profession and that they are ashamed of his robbery". Then he went to his mother, who also gave the same reply. His wife and children also gave the same reply. Then he realized that whatever he was doing all these years was a sin and came running to Narada Maharshi and untied him from the tree and apologized for his misdeeds and asked the Narada Maharshi as to the remedy for the atonement of all the sins committed.

Naradaru taught him the "RAMA RAMA Mantra" and asked him to sit beneath a tree and chant the mantra until his return. Narada departed from Ratnakara. Ratnakara was chanting and chanting Rama mantra continuously amidst rain, sun heat, cold, hot, everything closing his eyes. He forgot himself. It went for years. An ant-hill grew all over his body like a mountain and Rathnakara was not to be seen by anybody. After several years, Narada Maharshi came near the Valmeeka(the ant-hill) cleared the ant-hill and blessed Ratnakara to be a maharshi. Ratnakara came out of the Valmeeka . That is why he is called as "Valmiki".

Who told Valmiki the story of Sri Ramachandra?

One day Narada Maharshi met Valmiki and told him the entire story of Sri Ramachandra – Dasharatha's putrakamesti yaga, Ramachandra's birth, his education, his journey with Vishwamitra and his killing of Tataki, Subahu, his step-mother Kaikeyee's order to go to forest, killing of Rakshaas there, missing of Seeta Devi, meeting of Hanumantha-Sugreeva, his journey to Lanka in search of Seeta Devi, killing of Ravana-Kumbakarna, and finally getting back to Ayodhya, ruling of the Kingdom, etc.

What made him to write the “Ramayana”?

Once Valmiki on his way to Ganga Snaana, came across a stream “tamasa”, seeing the stream was astonished and decided to have his bath in the stream.

When he was looking for a suitable place to step into the stream, he heard sweet chirping of birds, he saw two flying birds together. He was pleased to see the happy bird couple. Suddenly the male bird fell from the sky after being hit by an arrow and was wounded. The spouse bird was screaming in agony. Then he realized that the bird was hit by a hunter. Valmiki’s heart was felt with pity. Suddenly came out from his lips, the following shloka,

maa nishada pratistham tvamagamahsāsvatI: samaa:
yat kraunchamithunaadekam avadhI: kaamamohitam

This is the first shloka of Ramayana. It is regarded as the first shloka among all the puraanaas. He is regarded as the first Kavi or poet, i.e., “Aadi Kavi”. Ramayana is also titled as the first Kavya.

Meanwhile Brahmadeva, came and told him to write Ramayana with whatever story he has listen from Narada Maharshi. He also blessed him to see whatever has happened in the past and whatever he writes will be true.

Valmiki brought up the children of Sri Ramachandra – Lava and Kusha. Why?

Once after Sri Ramachandra killed Ravana-Kumbakarna and brought back Seeta Devi, was ruling Ayodhya peacefully. But he heard a citizen of Ayodhya, telling that “Ramachandra had brought back Seetadevi, who was imprisoned by Ravana. Sri Ramachandra was wrong in bringing back her”. On hearing this Ramachandra told his brother Lakshmana to take Seetadevi and leave her near a Sage’s ashram.

Before this, once when Seetadevi was pregnant, Ramachandra asked Seetha– “You are carrying a child. Any wish you want to

fulfil from me?”. Seetha Devi told “I don’t have any wish. But when we were living in forest, we used to go the Ashrama of Rishis but I could not give anything to Rishis. Now, I would like to spend some time with Rishi’s wives”. Raama had agreed.

Considering these facts Sri Ramachandra had asked Lakshmana to leave Seeta Devi near the Valmiki Ashrama. Seetha Devi gave birth to Lava-Kusha, the twins. As such Seetha Devi was in the Ashrama of Valmiki and Lava-Kusha were brought up there. Valmiki Maharshi himself taught the children all the Veda Paataa, and adhyayana of Weapons. He also did the Upanayana of the children. He also taught the entire Ramayana to the children – Lava & Kusha. They were singing all the time and once they sang the Ramayana in front of Sri Ramachandra when Rama came to know that they are his own sons, who were staying with Valmiki.

Ramayana is said to have seven kaandaas viz.,

Baalakaanda – covering the childhood of Ramachandra

Ayodhyakaanda – Covering Dasharatha’s preparation for Pattabhisheka of Ramachandra, and his exile to forest

Aranya kaanda – Covers his stay at forest – kidnapping of seeta – search of Seeta

Kishkinda kaanda – Covers his meet with Hanuman, Killing of Vaali – and pattabhisheka of Sugreeva.

Sundara kaanda – Covers Hanuman’s trip to Lanka, meeting Seeta, Raavana, destroyong Lanka etc

Yudda kaanda – Covers fight with Ravaana and his allies, – killing of Ravana & Pattabhisheka of Vibhishena – return to Ayodhya – his reign of the Ayodhya State

Uttara kaanda – Birth of Lava Kusha, Giving the throne of Ayodhya to Lava Kusha – Rama & Seeta avataara samapti

The great epic "Raamayana" is respected not only in India but also in many countries. Many western countries have also stored the copies of Ramayana in their libraries. The same has been translated into many western languages as well.

What Valmiki has written is only very brief when compared to the Moola Ramayana as told by Acharya Madhwa. Acharya Madhwa has given Tatparya Nirnaya of Ramayana in his "Mahabharata Tatparya Nirnaya" grantha, without leaving the major story anywhere. He has covered the Ramayana scenes in a proper order in order of their happening.

ABOUT VALMIKI

(Sangraha)

Who wrote Ramayana in Sanskrit?

Every body's answer is - 'VALMIKI'. If we put this question directly to Ramayana itself, we get a different answer as follows:

'Bhargavena Tapaswina' and *'Bhargavena Mahatmana'* which mean the author of Ramayana is Bhargava, who is a Tapaswin, sage as well as a Mahatma. If we refer the same to our tradition, we will be in more confusion as it propounds- *'Vedah Prachetasadaseet sakshad Ramayanatmana'* - i.e., Ramayana is the evolution of Veda in its real form from the pen of *Prachetas*. It also reiterates - *'chakre' prachetasah putrah- Tam Brahmapanvamanyata'* - It was written by the son of *Prachetas* and accepted by Brahma the God of creation.

In this particular context, Vishnu Purana names him as Rksha and describes him as Bhargava, the son of Bhrigu (the word Bhargava can also be derived as - *Bhrigoh Gotrapatyam Puman'* - a person born in the Bhrigu family as *'Rikshobhud Bhargavastasmad..'* During search for internal evidence, we find another twist; when Rama visited the hermitage of

Valmiki, the latter introduces himself as '*Prachetasoham Dasamah Putrah*' which means - 'I am the tenth son of *Prachetas*'. This is his personal version.

The sum-total of all these arguments will puzzle the average seeker - who is the real author of Ramayana? What is his name? Does he belong to Bhrigu's family? Who is Riksha? Does he belong to the Bhrigu family or that of Kiratas as tradition places him? Or if all these names refer to the same person, if so, how?

Generally, we find clues to such puzzles in the Puranic lore of the Sankrit literature. That is how the word - '*Purana*' is named so, which means literally, '*Pura Api Navam*' i.e. though old it looks ever new.

If we read them again and again several times, in every reading we find some new message or new interpretation or some solution to a problem, we are experiencing in our daily life. That is the unique feature of the writings of our seers.

Now, again we draw attention to Vishnu Purana which says Rikshobhud *Bhargavastasmad Valmikiryobhidheeyate*' This means Ramayana was from Riksha, born in the family of Bhrigu, who was named Valmiki. We find more details in this matter from the '*Umasamhita*' which is a part of *Skandapurana*, in which a small story has been narrated.

Once sage Sanatkumara was discussing seriously a ritual with Bhrigu. While the discussion was going on, Harita the son of Bhrigu, playing with a peacock came frequently and broke the argument several times. In spite of repeated warnings, he was disturbing them badly. Then Sanatkumara couldn't control his anger and cursed him to become a Kirata. Under this influence Harita became Kirata and joined the Kirata family with Riksha as his name. Later he married and took to robbery as his profession.

To this it is added - once he caught hold of some seers. They asked him - What are you doing? Accompanied by his fellow men he replied...

'Vane' Charamah' (We wander in the forests)

'Vasu Charamah' (Get wealth by robbery)

'Nadeestaramah' (Cross the rivers)

'Na Bhayam Smaramah' (Never think about fear)

Thus, while answering he uttered the two syllables 'Ra' and 'Mah', which form the 'Taraka Mantra' four times. Actually, Riksha was not aware of the greatness of Rama Mantra. This astonished the seers very much. Unless he had some previous divine experience or god's blessing, such outcome of a sacred Mantra is be possible in one utterance. By their divine vision, they realised who he was, and why he became so. They convinced him and gave initiation to chant the Taraka Mantra in its reverse order as 'Ma-Ra'.

During the span of his penance for several years, bushes grew around him and white ants built their abode, 'Valmika' over him. Later he got eternal bliss along with revelation and realisation, and became Maharshi. Then onwards he was named Valmiki and Prachetasa. The 'Bhriuvalli', of Taittiriyaopanishad propounds Bhrigu as the son of Varuna the Rain God who is otherwise named Prachetas.

Analysing these arguments we may arrive at the conclusion that - Valmiki was originally the son of Bhrigu and afterwards became a Kirata, on account of the curse of sage Sanatkumara and at last he could gain his status as Brahmarshi through severe penance and was recognised by all. That is why Lakshmana, while introducing him to Sita says - '*Sakha Paramako Vipra Valmiki Sumaha Yasah*'. Here stress is laid on the word '*Paramako Viprah*' which means an extraordinary

Brahmin. Not only Lakshmana, but also Lord Brahma the god of creation, addresses him in the beginning as 'Brahman' 'Mat Chandadeva to Brahman Pravartteyam Saraswathi.

Thus, we may conclude that Valmiki was a Brahmin belonging to the Bhrigu family. He was the grandson of Varuna and wrote the first poem in Sanskrit and became famous by the name 'Adikavi', the first poet. He wrote the Ramayana according to a divine plan which is again a point of deep discussion.

BHADRACHALAM (Vaikunta Raama Kshethra)
(a rare temple of Lord Sri Rama)

As per the legend behind, Lord Vishnu in order to fulfill the promise given to his devotee Bhadra son of Meru (Meru-Parvatha) during His avathara as Sri Rama came from Vaikunta and gave darshan in the form of Lord Sri Rama along with his consort Goddess Sita Devi and brother Lakshmana at this place on Bhadradri hills and got manifested there as per the request of his devotee Bhadra.



Thenceforth, the place came to be known in the name of Bhadra as Bhadrachala or Bhadraadri/Bhadragiri. The place where the temple has come up is believed to be the spot where Lord Sri Rama had lived along with Goddess Sita Devi during His sojourn in Dandakaranya on the banks of the holy river Godavari called Gautami Ganga. The place where the Deities are seated is believed to be Head place of Bhadra.

Generally, we come across Lord Sri Rama depicted as dvibhuja (two hands) with bow and arrow. But, here at Bhadrachalam temple He is seen as Chaturbhuja (four hands) holding disc and kounch in his upper arms; bow and arrow in his lower arms with his lower right hand in abhaya mudra.





Lord Vishnu himself manifested here as swayambhu in Archa roopa. That is why Lord here is called Vaikunta Rama or Rama Narayana where the Lord Sri Rama is in his original form ie. Lord Vishnu. Bhadrachalam is Vaikunta Raama Kshethra;

The moortis (idols) were found (unearthed) by a devotee of Lord Sri Rama viz. Pokala Dhammakka in 17th century. Later, during 1630 AD. Saint Rama Das (Kancharla Gopanna) a great devotee of Lord Sri Rama constructed the temple at Bhadrachalam and arranged for ornaments to the Lord.

There is also a popular legend associated with this temple. At that time he was working as Tahsildar under the rulership of Abdul Hassan Thaaneesha, the Nawab of Golkonda under Nizam dynasty.

In the process, Ramadas had arranged for funds from the revenues collected for which he had to undergo punishment (imprisonment for 12 years) due to embezzlement of State funds and was kept in Golkonda jail by the Nawab.

One can see even today the evidences of his imprisonment in Golkonda fort at Hyderabad and the life spent by Bhaktha Ramadas in jail.

Being a staunch devotee of Lord Sri Rama, the money spent by Rama Das for the temple at Bhadrachalam was duly returned to the Nawab by Lord Sri Rama Himself who came in disguise.

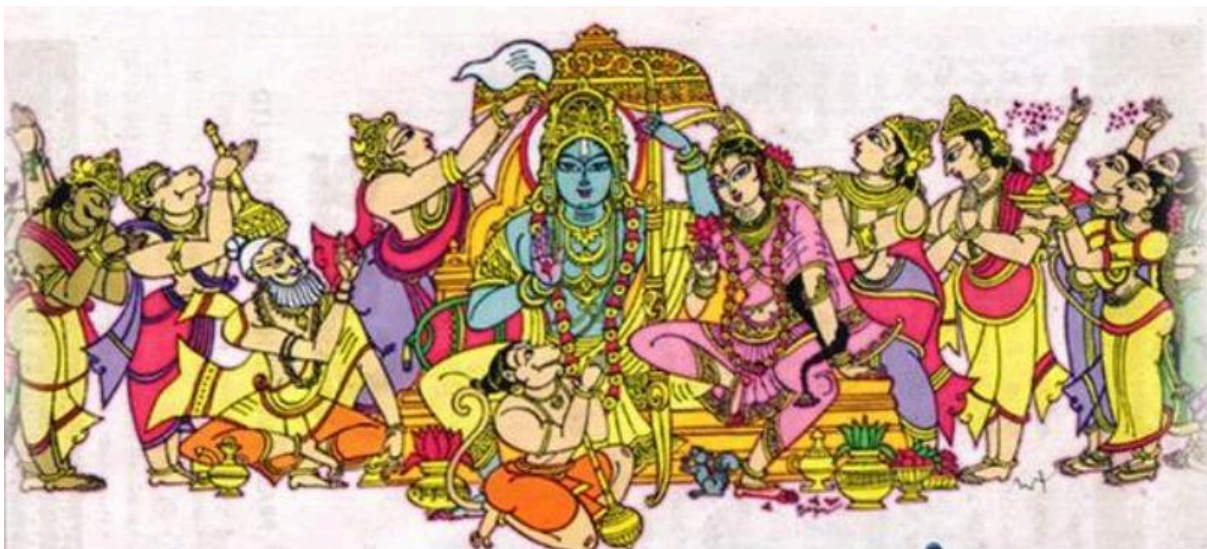


Money returned was believed to be to the tune of Six lakh Gold Mohars called Rama Tankas (Gold coins) having symbol of Rama Pattabhisheka which can be seen even today at Bhadrachalam temple.

The legend goes on to say that Bhagavantha always comes to the rescue of his sincere and true devotees though initially they might suffer due to their Prarabdha Karma. Bhakta Ramadas, besides being a staunch devotee of Lord Sri Rama and architect of the famous Bhadrachalam Sri Rama temple was also a poet, composer/musician and philosopher. His devotional lyrics are known as Raamadaasu Keertanalu.

The temple is located at Bhadrachalam in Khammam district of the erstwhile Andhra Pradesh State about 300 km from Hyderabad on the banks of sacred river Godavari called Goutami Ganga.

Dedicated to Lord Sri Rama, Bhadrachalam known as Dakshina Ayodhya is one of the main pilgrim centers of Andhra Pradesh well connected by Road from Hyderabad, Vijayawada, Warangal, Karimnagar and other main cities of Andhra Pradesh. By rail it is on the Madras – Delhi main line, one has to get down at Khammam or Kothagudem and catch a bus to Bhadrachalam.



श्रीरामचन्द्र-द्वादशनाम-स्तोत्रं

SriRaAma dwaadasanaama Stothram (Bramhanda Purana)

॥ श्रीरामद्वादशनामस्तोत्रम् ॥

प्रथमं श्रीकरं विद्यात् द्वितीयं दाशरथ्यकम् ।
तृतीयं रामचन्द्रं च चतुर्थं रावणान्तकम् ॥ १ ॥

पञ्चमं लोकपूज्यं च षष्ठकं जानकीप्रियम् ।
सप्तमं वासुदेवं च राघवेन्द्रं तथाऽष्टकम् ॥ २ ॥

नवमं पुण्डरीकाक्षं दशमं लक्ष्मणाग्रजम् ।
एकादशं च गोविन्दं द्वादशं सेतुबन्धनम् ॥ ३ ॥

एतद्द्वादशनामानि त्रिकाले यः पठेन्नरः ।
दासिद्यदोषनिर्मुक्तो धनधान्यसमृद्धिमान् ॥ ४ ॥

जनवश्यं राजवश्यं सर्वकार्यफलं लभेत् ।
अर्धरात्रे जपेन्नित्यं सर्वदुःखविनाशवान् ॥ ५ ॥

॥ इति श्रीब्रह्माण्डपुराणे ब्रह्मनारदसंवादे
श्रीरामद्वादशनामस्तोत्रम् ॥

॥ ಶ್ರೀರಾಮದ್ವಾದಶನಾಮಸ್ತೋತ್ರಮ್ ॥

ಪ್ರಥಮಂ ಶ್ರೀಕರಂ ವಿದ್ಯಾತ್ ದ್ವಿತೀಯಂ ದಾಶರಥ್ಯಕಮ್ ।
ತೃತೀಯಂ ರಾಮಚಂದ್ರಂ ಚ ಚತುರ್ಥಂ ರಾವಣಾಂತಕಮ್ ॥ ೧ ॥

ಪಂಚಮಂ ಲೋಕಪೂಜ್ಯಂ ಚ ಷಷ್ಠಕಂ ಜಾನಕೀಪ್ರಿಯಮ್ ।
ಸಪ್ತಮಂ ವಾಸುದೇವಂ ಚ ರಾಘವೇಂದ್ರಂ ತಥಾಽಷ್ಟಕಮ್ ॥ ೨ ॥

ನವಮಂ ಪುಂಡರೀಕಾಕ್ಷಂ ದಶಮಂ ಲಕ್ಷ್ಮಣಾಗ್ರಜಮ್ ।
ಏಕಾದಶಂ ಚ ಗೋವಿಂದಂ ದ್ವಾದಶಂ ಸೇತುಬಂಧನಮ್ ॥ ೩ ॥

ಏತದ್ವಾದಶನಾಮಾನಿ ತ್ರಿಕಾಲೇ ಯಃ ಪಠೇನ್ನರಃ ।
ದಾರಿದ್ರ್ಯದೋಷನಿರ್ಮುಕ್ತೋ ಧನಧಾನ್ಯಸಮೃದ್ಧಿಮಾನ್ ॥ ೪ ॥

ಜನವಶ್ಯಂ ರಾಜವಶ್ಯಂ ಸರ್ವಕಾರ್ಯಫಲಂ ಲಭೇತ್ ।
ಅರ್ಧರಾತ್ರೇ ಜಪೇನ್ನಿತ್ಯಂ ಸರ್ವದುಃಖವಿನಾಶವಾನ್ ॥ ೫ ॥

॥ ಇತಿ ಶ್ರೀಬ್ರಹ್ಮಾಂಡಪುರಾಣೇ ಬ್ರಹ್ಮನಾರದಸಂವಾದೇ
ಶ್ರೀರಾಮದ್ವಾದಶನಾಮಸ್ತೋತ್ರಮ್ ॥

Sri raAma dvAdasHa-naAma stotraM

ಶ್ರೀರಾಮಚಂದ್ರ-ದ್ವಾದಶನಾಮ-ಸ್ತೋತ್ರಂ

(Skanda Purana)

अस्य श्री राम द्वादशनाम स्तोत्र मंत्रस्य - ईश्वर ऋषिः

अनुष्टुप् छन्दः श्री रामचन्द्रो देवता

श्री रामचन्द्र प्रीत्यर्थं जपे विनियोगः

ॐ प्रथमं श्रीधरं विद्याद्वितीयं रघुनायकम् ।
तृतीयं रामचन्द्रञ्च चातुर्थं रावणांतकम् । १ ।
पञ्चमं लोकपूज्यञ्च षष्ठमं जानकिपतिम् ।
सप्तमं वासुदेवं च श्रीरामं चाष्टमं तथा । २ ।
नवमं जलदश्यामं दशमं लक्ष्मणाग्रजम् ।
एकादशं च गोविन्दं द्वादशं सेतुबन्धनम् । ३ ।

[फल श्रुतिः]

द्वादशैतानि नामानि यः पठेत् शृणुयान्वितः ।
अर्धरात्रे तु द्वादश्यां कुष्ट दारिद्र्य नाशनम् । ४ ।
अरण्ये चैव संग्रामे अग्नौभय निवारणम् ।
ब्रह्महत्या सुरापाणां गोहत्यादि निवारणम् । ५ ।
ग्रहणे च जले स्थित्वा नदी तीरे विशेषतः ।
अश्वमेधशतं पुण्यं ब्रह्मलोकं गमिष्यति । ६ ।

इति श्री स्कन्दपुराणोत्तर-खण्ड-उमामहेश्वर-संवादे-श्रीरामचन्द्र-द्वादशनाम-स्तोत्रं-
सम्पूर्णम् ॥

ಅಸ್ಯ ಶ್ರೀ ರಾಮ ದ್ವಾದಶನಾಮ ಸ್ತೋತ್ರ ಮಂತ್ರಸ್ಯ - ಈಶ್ವರ ಋಷಿಃ

ಅನುಷ್ಠುಪ್ ಛಂದಃ ಶ್ರೀ ರಾಮಚನ್ಮೋ ದೇವತಾ

ಶ್ರೀ ರಾಮಚನ್ಮ ಪ್ರೀತ್ಯರ್ಥೇ ಜಪೇ ವಿನಿಯೋಗಃ

ಓಂ ಪ್ರಥಮಂ ಶ್ರೀಧರಂ ವಿದ್ಯಾದ್ವಿತ್ವೀಯಂ ರಘುನಾಯಕಮ್ |

ತೃತೀಯಂ ರಾಮಚನ್ಮ್ರಾ ಚಾತುರ್ಥಂ ರಾವಣಾಂತಕಮ್ | ೧ |

ಪಂಚಮಂ ಲೋಕಪೂಜ್ಯಾಞ್ಞ ಷಷ್ಠಮಂ ಜಾನಕಿಪತಿಮ್ |

ಸಪ್ತಮಂ ವಾಸುದೇವಂ ಚ ಶ್ರೀರಾಮಂ ಚಾಷ್ಟಮಂ ತಥಾ | ೨ |

ನವಮಂ ಜಲದಶ್ಯಾಮಂ ದಶಮಂ ಲಕ್ಷ್ಮಣಾಗ್ರಜಮ್ |

ಏಕಾದಶಂ ಚ ಗೋವಿನ್ದಂ ದ್ವಾದಶಂ ಸೇತುಬನ್ಧನಮ್ | ೩ |

[ಫಲ ಶ್ರುತಿ:]

ದ್ವಾದಶೈತಾನಿ ನಾಮಾನಿ ಯಃ ಪಠೇತ್ ಶೃಣುಯಾನ್ವಿತಃ |

ಅರ್ಧರಾತ್ರೇತು ದ್ವಾದಶ್ಯಾಂ ಕುಷ್ಟ ದಾರಿದ್ರ್ಯ ನಾಶನಮ್ | ೪ |

ಅರಣ್ಯೇ ಚೈವ ಸಂಗ್ರಾಮೇ ಅಗ್ನಿಭಯ ನಿವಾರಣಮ್ |

ಬ್ರಹ್ಮಹತ್ಯಾ ಸುರಾಪಾಣಾಂ ಗೋಹತ್ಯಾದಿ ನಿವಾರಣಮ್ | ೫ |

ಗೃಹಣೇ ಚ ಜಲೇ ಸ್ಥಿತ್ವಾ ನದೀ ತೀರೇ ವಿಶೇಷತಃ |

ಅಶ್ವಮೇಧಶತಂ ಪುಣ್ಯಂ ಬ್ರಹ್ಮಲೋಕಂ ಗಮಿಷ್ಯತಿ | ೬ |

ಇತಿ ಶ್ರೀ ಸ್ಕಂದಪುರಾಣೋತ್ತರ-ಖಂಡ-ಉಮಾಮಹೇಶ್ವರ-ಸಂವಾದೇ-ಶ್ರೀರಾಮಚನ್ದ್ರ-
ದ್ವಾದಶನಾಮ-ಸ್ತೋತ್ರಂ-ಸಮ್ಪೂರ್ಣಮ್ ||

एकश्लोकी रामायण०

आदौ दशरथ राज गर्भ जननं बाल्योचितक्रीडनं
मौंजी बंधन वेद शास्त्र पठनं गाधेय शिष्यूषणं
दिव्यास्त्र ग्रहणं सुबाहु मरणं स्त्री शाप निर्मोचनं
शंभूकामुक भंजनं जनकजक्कल्याण माहोत्सवं
मार्गे भार्गवराम गर्व हरणं माता पितुश्शोषणं
कैकेयी कृत दंडकारण्य गमनं हत्वामृगं कांचनं
वैदेही हरणं जटायु मरणं शुग्रीव संभाषणं
वाली निग्रहणं समुद्र तरणं लंका पुरी दहनं
पश्चाद्रावण कुंभकर्ण वधनं एतथ्य रामायणं

आदौ राम तपोवनादि गमन० हत्वामृग० का०चन०
वैदेही हरण० जटायु मरण० सुग्रेव संभाषण०

वालीनिग्रहणं समुद्रतरणं लंकापुरि दहनं
पश्चाद्रावण कुंभकर्ण निधनं ह्येतद्दी रामायणं

ఏకశ్లోకీ రామాయణం

ఆదౌ దశరథ రాజ గర్భ జననం బాల్యోచితక్రీడనం
మౌంజీ బంధన వేద శాస్త్ర పఠనం గాధేయ శిష్యుషణం
దివ్యాస్త్ర గ్రహణం సుబాహు మరణం స్త్రీ శాప నిమోఞనం
శంభూకామ్యక భంజనం జనకజక్మల్యాణ మాహోత్సవం
మార్గే భాగవరామ గర్వ హరణం మాతా పితృశ్శోషణం
కృకేయీ కృత దండకారణ్య గమనం హత్వామృగం కాంచనం
వృదేహీ హరణం జటాయు మరణం శుగ్రీవ సంభాషణం
వాలీ నిగ్రహణం సముద్ర తరణం లంకా పురీ దహనం
పశ్చాద్భావణ కుంభకర్ణ వధనం ఏతథ్య రామాయణం

ఆదౌ రామ తపోవనాది గమనం హత్వామృగం కాంచనం
వృదేహీ హరణం జటాయు మరణం శుగ్రీవ సంభాషణం
వాలీనిగ్రహణం సముద్రతరణం లంకాపురి దహనం
పశ్చాద్భావణ కుంభకర్ణ నిధనం హ్యేతద్దీ రామాయణం

ఏకశ్లోకీ రామాయణం

ఆదౌ దశరథ రాజ గర్భ జననం బాల్యోచితక్రీడనం
మౌంజీ బంధన వేద శాస్త్ర పఠనం గాధేయ శిష్యుషణం
దివ్యాస్త్ర గ్రహణం సుబాహు మరణం స్త్రీ శాప నిర్మోచనం
శంభూకార్ముక భంజనం జనకజక్మల్యాణ మాహోత్సవం
మార్గే భాగవరామ గర్వ హరణం మాతా పితృశ్శోషణం
కైకేయీ కృత దండకారణ్య గమనం హత్వామృగం కాంచనం

వైదేహీ హరణం జటాయు మరణం శుగ్రీవ సంభాషణం

వాల్మీ నిగ్రహణం సముద్ర తరణం లంకా పురీ దహనం

పశ్చాద్ధ్రావణ కుంభకర్ణ వధనం ఏతద్య రామాయణం

ఆదౌ రామ తపోవనాది గమనం హత్వామృగం కాంచనం

వైదేహీ హరణం జటాయుమరణం శుగ్రీవ సంభాషణం

వాల్మీనిగ్రహణం సముద్రతరణం లంకాపురీ దహనం

పశ్చాద్ధ్రావణ కుంభకర్ణ నిధనం హ్యేతద్ధి రామాయణం

శ్రీరామచంద్ర అష్టావింశతి నామ స్తోత్రం

రఘునాథో हरिःश्रेष्ठः राघवो रघुनन्दनः।

रघोत्तमो हरिविष्णुः रामचन्द्रो हरप्रियः॥ 1॥

वैदेहीवल्लभो रामो काकुत्स्थो करुणाकरः।

अहल्योद्धरणश्चैव शिवचापप्रभञ्जनः॥2॥

कौसल्यो दाशरीथी राजेन्द्रो हनुमत्प्रभुः।

विभीषणः स्वीकरणः सागरादर्पहारकः॥3॥

आरामो रावणारिश्च परमात्मा विचक्षणः।

नारायणः परञ्ज्योतिः सुमित्रात्मजसेवितः॥4॥

अष्ठाविंशति नामानि कल्पकोटि शतानि च।

विद्यार्थी लभते विद्यां भूतचोरभयं न च॥5॥

इति मूलरामायणे श्रीరామచంద్ర అష్టావింశతి నామ స్తోత్రం సంపూర్ణమ్॥

శ్రీ కృష్ణార్పణమస్తు

ಶ್ರೀರಾಮಚಂದ್ರ ಅಷ್ಟಾವಿಂಶತಿ ನಾಮ ಸ್ತೋತ್ರಂ

ರಘುನಾಥೋ ಹರಿಶ್ಚೇಷ್ಠಃ ರಾಘವೋ ರಘುನಂದನಃ|
ರಘೋತ್ತಮೋ ಹರಿವಿಷ್ಣುಃ ರಾಮಚಂದ್ರೋ ಹರಪ್ರಿಯಃ|| 1||
ವೈದೇಹೀವಲ್ಲಭೋ ರಾಮೋ ಕಾಕುತ್ಸ್ಥೋ ಕರುಣಾಕರಃ|
ಅಹಲೋದ್ಧರಣಶ್ಚೈವ ಶಿವಚಾಪಪ್ರಭಂಜನಃ|| 2||
ಕೌಸಲ್ಯೋ ದಾಶರೀಥೀ ರಾಜೇಂದ್ರೋ ಹನುಮತ್ಪ್ರಭುಃ|
ವಿಭೀಷಣಃ ಸ್ವೀಕರಣಃ ಸಾಗರಾದರ್ಪಹಾರಕಃ|| 3||
ಆರಾಮೋ ರಾವಣಾರಿಶ್ಚ ಪರಮಾತ್ಮಾ ವಿಚಕ್ಷಣಃ|
ನಾರಾಯಣಃ ಪರಶ್ಚೋತಿಃ ಸುಮಿತ್ರಾತ್ಮಜಸೇವಿತಃ|| 4||
ಅಷ್ಟಾವಿಂಶತಿ ನಾಮಾನಿ ಕಲ್ಪಕೋಟಿ ಶತಾನಿ ಚ|
ವಿದ್ಯಾರ್ಥಿ ಲಭತೇ ವಿದ್ಯಾಂ ಭೂತಚೋರಭಯಂ ನ ಚ|| 5||
ಇತಿ ಮೂಲರಾಮಾಯಣೇ ಶ್ರೀರಾಮಚಂದ್ರ ಅಷ್ಟಾವಿಂಶತಿ ನಾಮ ಸ್ತೋತ್ರಂ ಸಮ್ಪೂರ್ಣಮ್||
ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು





SITA-RAMA

